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**HISTORY OF WHEAT SWAMP
CHRISTIAN CHURCH
INCLUDING THE CONDITIONS IN
EUROPE AND THE COLONIES**

By
NAOMI DAIL HOLDER

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Naomi Dail Holder

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In Memory of
My late husband, Brantson Beeson Holder,
Lawyer, A. B., M. A., Phd., U. N. C.
February 8, 1889 - July 16, 1960

and



My late brother, Benjamin Franklin Dail
March 18, 1898 - September 5, 1976



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**HISTORY OF WHEAT SWAMP
CHRISTIAN CHURCH
INCLUDING THE CONDITIONS IN
EUROPE AND THE COLONIES**

PREFACE

This study of Wheat Swamp Christian Church is an attempt to portray the development of the first Wheat Swamp Meeting House in this community during colonial days and its transition from Wheat Swamp Free Will Baptist to Wheat Swamp Christian Church. The colonists had brought with them their political beliefs and religious dogmas. This congregation struggled for the separation of church and state and for religious freedom and free speech which is embodied in our Constitution; delegates to the assemblies attest to this statement; therefore, this has been a timely study for our Bicentennial Year.

The study lists some of the earliest members; also, a list of all the members included in the clerks' records from 1883 through 1917. Since this listing is so time consuming, I hope I can, in the future, add to the list the additional members from 1917 through 1976.

I am especially indebted to my brothers, the late Benjamin Franklin Dail and John Pinkney Dail, who have taken such an interest in the research, and to my sister, Kathleen Dail, for reading the manuscript; I must, also, recognize the local church members who have aided in securing the data and the voluminous assistance I received from the Librarians at Kinston-Lenoir County Public Library, the Lenoir Community College Library and the Greene-Lenoir Public Library. Finally, I must express my deep gratitude to the typist, Mrs. Eoline Taylor Cheek, who has corrected errors and taken so much interest in typing this work.

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CHAPTER I

PREVIOUS AND CURRENT CONDITIONS IN ENGLAND AND THE NEW WORLD DURING COLONIZATION

In order to understand our local religious history, we need to explore our political, social, religious and geographical background. We remember the early Spanish, French, Dutch and English explorers who discovered lands in the New World which were claimed by their respective sovereigns. Each country endeavored to transplant their native forms of social institutions in their new territory; each anxious to colonize their new lands for the profit that would go into their treasuries; also, to relieve their crowded populated areas. We note the influence left by the French explorers, Marquette and Joliet down the Mississippi, also the Spanish influence. We recall the defeat of the Spanish Armada, in 1588, by the English; this defeat left the English almost freedom of the seas. During this conflict the attempt to establish an English Colony at Roanoke failed. About 23 years later, the first permanent English settlement was made at Jamestown, Virginia in 1607 by the London Company; this company was created by Londoners and others who bought stock in the company hoping to make dividends on their investments. These settlers endured and many survived hardships even though many died. To supplement the provisions brought from the home land, the new settlers cultivated corn, potatoes and tobacco. Reports circulated in England that the colony was thriving; this news encouraged other settlers to come. In 1619, three important events took place; first, the lawmaking body met in Jamestown, Virginia - the House of Burgesses - ; secondly, the first ship load of negroes came from Africa; and thirdly, a shipload of women came to become wives of the bachelors.

As we glance mentally at the conditions in England during the following years, we have an awesome feeling. Charles I became King of England in 1625; he made laws, levied taxes without the consent of Parliament, dismissed Parliament and rules autocratically. For this he was arrested, tried for treason, convicted and beheaded in 1649. For about eleven years England had no king. The destitute Parliament abolished Monarchy and declared England a Commonwealth; Oliver Cromwell became Lord Protector. In 1660 the Monarchy was restored, known to us as the Restoration; Charles II became king.

In this situation, Charles II gave to Eight Lord Proprietors—

eight noblemen — the land from Virginia to Florida, known as Carolina. These men sold or gave grants to settlers, the number of acres depending on the number of people they brought with them. The Proprietors received the rents until the king, in 1729, bought out the interest of seven of the Lord Proprietors—(Lord Carteret kept his share.) From the latter date until the American Revolution, the colonies became royal colonies; the rents went to the king collected by his agents; colonial governors were appointed by the king. Governors changed often.¹ The real purpose of colonization was to bring in revenue to the Corporation Companies, the Proprietors or the Crown. A few settlers wished to establish a replica of their institutions here. Some of the settlers who came remained loyal to the Established or Episcopal Church. Some historians state that St. Paul's Episcopal, near Edenton, was the first church organized, in 1701; the construction of a building took place later. The first constructed building was the St. Thomas Episcopal Church in Bath.² Governor Everard lists the number of churches established before 1709 which are given later.

In 1712 Carolina was divided and became North and South Carolina. Previously, Henderson Walker, a strong supporter of the church of England, became acting governor and ruled from 1699 to 1704 during the organization of the first church. He used his influence to get the assembly to pass a bill which would make legal the Established Church in Carolina. The Proprietors refused to allow the bill to become law; first, because it created dissention; secondly, it would take money out of the treasury to pay for the operation of churches as was done in England. The result was the creation of two parties, the Church and the Populist Party. The controversial issue of freedom of religion or governmental operation of the churches created real dissention. In 1712, Edward Hyde, supporting the Church party, became governor. Edward Moseley, belonging to the Church party, but a believer in freedom of religion, was leader of the Populist party. To quell the latter's leadership, Governor Hyde had him arrested and jailed. The Populist party rebelled; this rebellion was led by Thomas Cary and is known as the Cary Rebellion. The rebellion was put down but it left a wide division among the colonist.³ It was in this era that churches were attempting to organize.

¹ Source: The above information is taken from *Rise of American Civilization and Colonial Records of North Carolina*.

² *Colonial Records of North Carolina*.

³ *Ibid.*

WHEAT SWAMP CHRISTIAN CHURCH

OUR HERITAGE

Wheat Swamp — so named as related by my father — was named after an Indian named Wheat who hid in the swamp near by. This church is located about six miles ^{west} east of Kinston at the junction of Hull and Spring-Hill roads, so named in honor of General Hull and the communities of Snow Hill and Seven Springs. This site played an important role in Lenoir County's history during colonial and Civil War eras as witnessed by the historical and political data recorded in unpublished deeds, historical books and governmental reports.

The earliest settlers in this neighborhood were English and Scotch-Irish. The Dails are descendants of the latter. Many of these crossed the ocean during the religious conflicts with the Church of England and the Catholics.

THE RELIGIOUS CONFLICTS

We need to take a glance into the religious life of our ancestors in order that we may partially understand our past which should guide us currently and in the future. The religious environment in England after 1539 was created by the Crown and Parliament. Preceding the reign of Henry the VIII the Catholic Church owned a vast amount of wealth in England including land. The King needed the income from this wealth to help pay the expenses of government. Consequently, he threw off the yoke of Catholicism and became the head of the church. At his death, his son, Edward VI became king and ruled until his death in 1553. The son continued to carry out the policies of his father. During his reign pictures and crosses were removed from the churches, the clergymen were allowed to marry, the use of candles and incense was no longer used, the keeping of saints days was outlawed; English replaced Latin for use in services and belief in purgatory was denounced. After Edward's VI death in 1553, his sister, Mary, ruled from 1553-1558. Soon after she became queen, she married Philip II of Spain. It was the desire of Spain that by this union the two countries would establish a Catholic Spanish Empire. As Queen about all the laws enacted under her father, Henry VIII, and those passed during her brother's rule were repealed. Parliament, however, refused to return the confiscated church lands to the Catholic Church. Mary, in the meantime, did use some of the property

in her possession to re-establish some of the abbeys and monasteries. At Mary's death in 1558, her sister Elizabeth,⁴ became Queen (1558-1603) and ruled for 45 years. The latter had to depend on the Protestants for support for she was the daughter of Henry VIII and Anne Boleyn, a union which the Pope had forbidden. The new Queen undid the work of her sister, Mary. Parliament, during the second year of her reign, passed Acts of Supremacy and Uniformity which re-established the independence of the church begun by her father and continued by her brother. The first act made the Crown the head of the Church as well as head of political affairs. The Act of Uniformity required all clergymen to use the Anglican Prayer Book; it required every person to attend the Established Church on Sundays and other holy days. Persecutions followed. The people refused to conform. Catholics and others sought freedom of worship in other countries. Many refused to have anything to do with the Established Church; many took refuge in Holland and later, 1620, some came to the New World in the "Mayflower" and "Speedwell".⁵

Squabbles over the freedom of worship continued for several years especially from 1674-1748. To dissent or refusal to conform to the forms of worship of the Established Church was a crime. We recall that John Bunyan was jailed for twelve years and during the imprisonment wrote "Pilgrim's Progress". Many dissenters worshipped out in the open or some secret place. One of the famous dissenters was Isaac Watts, the father of church hymnody (1674-1748). Among his immortal hymns are, "O GOD, OUR HELP IN AGES PAST"⁶ and "COME, WE THAT LOVE THE LORD". Watts had refused to become a priest in the Established Church. Tobias Smollet in his novel, "Humphry Clinker", George Eliot in "Adam Bede" and Sir Walter Scott later used these conditions as settings for some of their novels.⁷

John and Charles Wesley and George Whitfield were instrumental in organizing the Oxford Movement, an anti Established Church organization. They were strict in their methods of worship which led them to be called Methodist. George Whitfield came to the American colonies five or six times to convert the

⁴ *Columbus Encyclopedia*.

⁵ *Ibid*.

⁶ *Lyric Religion* by H. Augustine Smith. Pub. Fleming H. Revell Co. N. Y., London and Edinburgh. 1931

⁷ Novels of the authors.

colonists — the first time to Georgia about 1738. On his other visits he visited other colonies.⁸

Before Whitfield made his visits to the American colonies, immigrants from abroad had settled in this community and built homes. The Creech, Aldridge, Wilson, Dail and other families reveal the authenticity of the former statement. The original Wilson home is presently occupied by the Arnold Abbot family; John P. Dail owns the Dail home. Most likely the Ezekiel or M. B. Creech home — which has been destroyed by fire — the John D. Hill homes and others were built during this period. These settlers brought with them memories of the past and their desires for freedom of worship. In this climate a Meeting House was built at Wheat Swamp.

⁸*Opus Cit.* "Collier's Encyclopedia".

Note: The Wilson home and the John P. Dail home are two of the oldest homes in Lenoir County.

CHAPTER II

EARLY RELIGIOUS CONDITIONS IN CAROLINA AND THE WHEAT SWAMP COMMUNITY

Carolina was founded 56 years after the settlement of Jamestown, Virginia. As an inducement to get settlers, the Proprietors advertised for tenants. Every free man who settled was to receive 100 acres and an additional 50 acres for each man servant he brought with him and 30 acres for each woman servant. The Proprietors resided in London; the new emigrants were promised religious freedom. William Drummond was commissioned by the Proprietors as the first governor in 1664. He was to form a government and given instructions to direct him. He performed his duties and the first governing body met in Albemarle in the fall of 1664. Men were appointed to serve as conucilmen, sheriffs, judges, surveyors, and tax collectors, etc. Trouble began almost immediately between the men appointed — the paying of taxes, religious freedom and the Indians. As stated elsewhere, in this neighborhood some of the skirmishes between the latter took place in and around our local church site. Arrowheads are still found near by. During the Tuscorora War of 1710, 1711, etc., many men, women and children were slaughtered. Governor Hyde called upon the governor of South Carolina for help. The latter sent soldiers under John Barnwell, hence the town of Fort Barnwell near Kinston. The red men, after their defeat, migrated to New York to join kindred tribes.

In addition to Indians, taxes and other issues, the new immigrants were always wrangling for religious freedom, the chief motive for coming to a new land. As stated above this issue instituted a two party system — the Church Party and the Populist Party. The latter party was led by Edward Moseley. He believed in freedom of religion although a member of the Church of England or the Episcopal. The new governor, Edward Hyde, a staunch member of the Church Party, brought charges and had the former arrested and jailed. This led to what is known as the Cary Rebellion led by Thomas Cary. The Proprietors had a grave issue to solve. They partially quelled it by dividing Caro-

Note: The fate of Governor Drummond was a tragic one. He returned to Virginia and took part in the Bacon Rebellion in the years "1675 and 1676; he was captured When carried before Governor Berkley, the Governor said, "Mr. Drummond, you are very welcome. . . . Mr. Drummond, you shall be hanged in half an hour." Thus he was executed.

CRNC. Vol. 1 Prefactory Notes. p. XIII.

lina into two provinces — North Carolina and South Carolina. After 1712, each province had its own governor.

William Gordon wrote to the Secretary in London, May 13, 1709, concerning the churches in Carolina. He states that there were few dissenters of the Established Church except Quakers. At first this sect was few in number and had little or no interest in the government until John Archdale, Proprietor and Quaker, came over. There were no ministers, so many settlers accepted the dogma of the latter. This sect soon became strong enough to make their wishes felt in the governing body. Many became councillors, members of the assembly, judges, sheriffs, etc.

Gordon reported on the number of precincts — Perquimans, Pasquotank, Chowan and Bath County. The roads in each were very bad; Chowan had built a small church before 1709 but the workmanship was poor and it had not been kept in repair; a new building was under construction and the London Society for the Propagating of the Gospel was asked to furnish 325 feet of glass for windows. A school master lived in the precinct who read the tracts and books sent over. If the reader should move, the materials were to be left with the church wardens.

Perquimans had an unfinished "compact" little church. This was the first church in Carolina; it had no library or books.

Pasquotank had no church and the worst roads in the land. However, the settlers lived better and were less "ignorant". One, "Mr. Griffin," had come from the West Indies in 1706 and had been appointed by their vestry as reader. He was held in such high esteem that even the Quakers sent their children to his school.

Currituck had no church, and no books had ever been sent to them. Mr. Adams had charge of this precinct and also Pasquotank.

The County of Bath consisted of three precincts or parishes; there was no church in either but the town of Bath was under construction consisting of 12 houses. This was the only town in Carolina. There was no minister but Reverend Doctor Bray brought over a few books for a library.

Each precinct had twelve vestrymen, mostly uneducated and unconcerned about religion.¹

In the absence of Episcopal ministers, the Baptist and Quakers

¹Source; *Colonial Records of N. C.*, Vol. I 1662-1711. pp. 708 to 714. Lenoir County Library.

were spreading their tenets. At Edenton on October 12, 1724, Governor Everard wrote to the Bishop of London concerning the cause of the acceptance of these doctrines by the settlers. Below is a paraphrase and quotes from the letter.

"When I find Quakers and Baptist flourishing amongst North Carolinians it behooves me as governor to look into the original cause. I find the cause the lack of clergymen. We in this province have not a one, and truly my lord both Quakers and Baptist in this vacancy are very busy making proselytes and holding meetings in every part of the government. Indeed in one new county next Virginia is well supplied by the indefatigable pains and industry of Rev. Mr. Jones of Nansemond who has the character of a pious good and worthy man but he is old and infirm. My Lord when I first came here, there were no dissenters but Quakers in the government and now by the means of Paul Palmer, the Baptist Teacher, he has gained hundreds and to prevent it 'tis impossible."²

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COLONIAL RECORDS.

(From North Carolina Letter Book of S. P. G.)

GOV^r EVERARD TO THE BISHOP OF LONDON

My Lord

When I find Quakers & Baptists flourish amongst the N^o Carolinians, it behoved me that am the Gov^r here to enquire & look into the Original cause, which on the strictest examination & nicest scrutiny I can make, find is owing to the want of Clergymen amongst us. We in this great Province have never a one, & truly my Lord both Quakers & Baptists in this vacancy are very busy makeing Proselytes & holding meetings daily in every Part of this Gov^t. Indeed one New County next Virginia is well supplied by the Indefatigable Pains & industry of the Rev^d M^r Jones of Nansemond who has the Character of a Pious, Good & Worthy man but he is old & infirm. My Lord, when I came first here, there was no Dissenters but Quakers in the Gov^t & now by the means of one Paul Palmer the Baptist Teacher, he has gained hundreds & to prevent it, tis impossible, when I have a Secretary, one John Lovick, that makes a jest of all religion & values not noe God, man nor Devil a true enthusiast: when I promoted building the Church, he was the only man that hindered it, laid so many stumbling blocks in the way, it was impossible to go about it then, & I very much fear whilst he is in the Gov^t none

² Source: *Colonial Records of N. C.*, Vol. III, p. 48 and P. 1164.
See letter that follows.

will be built, he may truly be called the *Remora* to all religion & goodness. His original was a footboy to the Former Gov^r M^r Hyde, & by making friends got also to be recommended to M^r Eden who in the affair of Thatch the Pirate, made him act the Part of an affidavit man, but that being before my time, don't personally know it, but have it credibly attested by Honest Living Evidences of good veracity, this is the Man that at Present rules everything, Yea even our Religion &c, but hope thro' your Lordship's assistance to throw off this heavy yoke & banish him to a place where he may have less power to Perpetrate his rogueries & we have the free liberty of a good Clergy & our religion & freedom, which is the sincere & hearty Prayer of. My Lord

Your Lordship's most dutiful & most Obed^t son & servant

RICH^d EVERARD³

EARLY BAPTIST IN NORTH CAROLINA

There were some Baptist in Carolina as early as 1695. In 1727 Palmer founded the first Baptist Church in Perquimans County on the Chowan River. The Colonial Records of North Carolina state he was a native of Maryland, was baptized at "Welsh Tract in Delaware by Owen Thomas, the pastor of the church in that place; was ordained in Connecticut, but was some time in New Jersey, and then in Maryland; He at last moved to North Carolina".⁴

Palmer preached from place to place and gained many followers. The faithful members of the Established Church and the Colonial Government tried to subdue the spreading of his gospel; he was arrested and brought before the courts; the Crown was head of the church in the colonies as well as in the home country; — Parliament had passed the Toleration Act after the Revolution of 1688 — he took an appeal to the English Government. He won his case and was licensed to preach in 1728 by the colonial government; he converted many.

Simultaneously, Joseph Parker began to preach in the same areas and settled in this neighborhood and is buried near Wheat Swamp Christian Church.⁵ The following inscription is carved on the tomb:

³Source: Collected and Edited by William L. Saunders, Sec. of State Vol. III, 1728 to 1734. Raleigh: P. M. Hale, Printer to the State 1886
Kinston Public Library.
CRNC.

⁴*Colonial Records of N. C.*, Vol. VII, p. 1164.

⁵Source: Local Burial Grounds near Church.



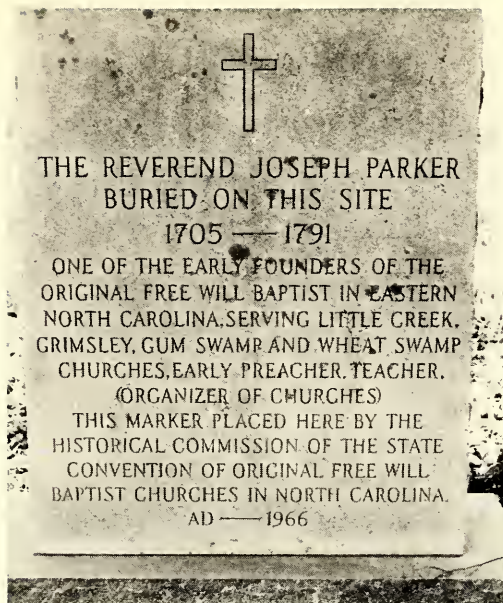
The Isabella Wilson Home, 1768-1838, great grandmother of Naomi Dail Holder. The latter now owns the home.



The Hartsfield Home now owned by Stuart Rouse, a descendant of the Hartsfields.



The Lemon Dail Home, father of Franklin Dail. The latter inherited it from his father in April 1865. John P. Dail, son of Franklin Dail now, 1977 owns this home



Joseph Parker's Tomb, founder of the local church.



Tomb of Isabel Wilson, 1768-1838.

The Reverend Joseph Parker
Buried on this site
1705-1791

One of the early founders of the
original Free Will Baptist in Eastern
North Carolina, serving Little Creek,
Grimsley, Gum Swamp, and Wheat Swamp
Churches, Early Preacher, Teacher
(organizer of Churches)

This marker placed here by the
Historical Commission of Original Free Will
Baptist Churches in North Carolina
A. D. 1966

Stone near by engraved "Wife of Joseph Parker".

According to C. C. Ware, Joseph Parker (1705-1791) came to this neighborhood and established the Wheat Swamp congregation; historically, we were part of Craven or Johnston County at the time. He lived near the church and did most of his preaching at the local church.⁶

THE BEGINNINGS OF WHEAT SWAMP CHRISTIAN CHURCH

Wheat Swamp Christian Church was in its embryonic stage during the political and religious conditions mentioned above. From reports of the local early residents, the first building was built of logs with a mud floor. Governor Tryon reported, in 1771, that many of the early meeting houses had "mud floors";⁷ and the early English ministers state that the audiences were mixed.

THE GREAT AWAKENING

Many of the congregations mentioned in this study, including our own, were established during "The Great Awakening", the religious revival which came into existence in the colonies before 1740. Theodorus Frelinghuysen, Gilbert Tennet, Jonathan Edwards, and Samuel Davies were the leaders. In all the southern colonies, the movement was begun by laymen and then organized by Davies, a Presbyterian minister who came from Pennsylvania to Hanover County, Virginia.⁸ George Whitfield, the great English Evangelist, is a representative of the movement; he visited

⁶Source: *Hookerton History*, C. C. Ware.

⁷Source: *Colonial Records of N. C.*, Vol. V.

⁸Source: *The Americana* and the *English Britannica*.

some of the colonies the latter part of the 1730's and preached to vast crowds in open fields and under trees; such services led to camp meetings. The revival continued, but somewhat subdued, until the close of the eighteenth century and the beginning of the nineteenth when it emerged as "The Second Great Awakening". It was during the latter that our forefathers rejected the Arminian doctrine and united as Disciples of Christ, the union finally materialized in 1845 as the result of a Resolution passed by the Bethel Convention held at Hookerton, N. C. earlier in the same year.¹⁰

Following Palmer and Parker many general Baptist preachers came to the colony. The Colonial Records state that Palmer came to North Carolina in 1727. In 1759 there were 16 General Baptist Churches; in 1790 there were 94 and 77 preachers with a membership of over 7,000. In 1812 there were 200 Baptist churches with a membership of 13,000. The records of the governors portray that many of these were Anabaptist. The latter preached the Arminian Doctrine of salvation Free to all. The desire to be baptized was the only requirement for repentance.

From the time that North Carolina became a royal colony in 1829, the Anabaptist were spread over the entire area. The struggle for religious freedom without government interference was prevalent everywhere.

In 1742 William Sojourner, an able and useful minister, and many members from Berkley Church in Virginia came to Halifax County "about 120 miles northwest of New Bern and planted a church". Among those who came were Palmer, Parker, Sojourner and many who had lately emigrated from England. In a short time several churches were organized which were evidently Anabaptist. These churches had annual meetings at "which time they inspected or regulated the general concerns of their community".¹¹

The Baptist instituted camp meetings and built meeting houses which were small. Originally, only an improvised stage was used. The places of meetings were surrounded by woods for shade around which the congregation encamped. This was done so that the local residents would not feel obligated to furnish food and lodging. As stated above, mud floors were used in the first meeting houses including the one at Wheat Swamp.¹²

⁹ *Ibid.*

¹⁰ *Hookerton History*; C. C. Ware.

¹¹ Source: CRNC.

¹² Source: *Colonial Records of N. C.*; Vol. V., p. 1163; and early church members.

POLITICAL, SOCIAL AND RELIGIOUS CONDITIONS IN NORTH CAROLINA AS A CROWN COLONY

We note that the work of the Anabaptist, Parker and Palmer, ran concurrently. During the proprietary period Carolina and, after 1712, the two Carolinas, were a haven for dissenters; North Carolina during these years had created an environment in the new land for freedom of speech, religion and self government.

George Burrington was commissioned the first royal governor of North Carolina January 15, 1729. However, he only served from February 25, 1731 to November 12, 1734. For more than two years former Governor, Sir Richard Everard, was allowed to serve until Burrington arrived. Gabriel Johnson succeeded Burrington November 2, 1734 and served until his death July 17, 1752. During the latter's term of office, the population grew rapidly.¹³

Richard Dobbs was appointed Governor in 1854. He already had large tracts of land in the province and was interested in its well being; however, he attempted to rule without the support of popular opinion and became unpopular. He died in 1764 and William Tryon, who was already in the province, succeeded him and served until 1771.¹⁴ The latter was followed by Josiah Martin, the last royal governor of North Carolina.

The administration of the first royal governor marks a significant change in the history of the colony. The province was earlier divided into two counties which were divided into precincts or parishes. I. Albemarle County was divided into 6 parishes or precincts, namely, Chowan, Perquimans, Currituck, Pasquotank, Bertie and Edgecombe. II. Bath County was divided into 7 precincts; namely, Beaufort, Bladen, Carteret, Craven, Hyde, New Hanover and Onslow. Each parish or precinct had a vestry and church wardens who were charged with the responsibility to raise money by poll tax not exceeding five shillings in currency on *tithables* to help the poor and pay preachers

The Executive branch consisted of the Governor, Council, Secretary of the Province, and Receiver General, whose duty was to collect rents due the King, a Surveyor General and an Attorney General. The Governor was given veto power over the bills passed by the assembly, also to convene, reconvene and

¹³ *Ibid*; Vol. III, p. III Introduction.

¹⁴ *Ibid*; Vol. IV, p. III.

adjourn the Assembly. The Veto power gave the Governors almost absolute power over the legislature but before an act could be put into operation, it had to be approved by the King.¹⁵ It took some time to pass a bill under such supervision as evidenced by the following: in December 1758, the Legislature or assembly passed an act fixing the seat of the government at Tower Hill, now Kinston. The Governor signed the bill and it was sent to the Crown for approval. Nothing further was done until 1762. The King asked the governor to "disallow the act" and designate New Bern instead; Tower Hill was unfit because it was off navigable water.¹⁶ Thus Kinston failed to become the seat of the government.

From the time Carolina was settled until about 1746, the legislature met from place to place — Bath, New Bern, Edenton, etc. The records of this body were kept in the homes of various officials which made it almost impossible for the average resident to inspect the public records. To correct this inconvenience, Gabriel Johnston, in 1744, recommended that some permanent site be designated as a permanent capital. The result was the establishment of New Bern as the capital of the colony in 1746. By this time immigrants had settled over a wide area of the colony. This made it a disadvantage for many of the latter to attend the assemblies; discontent followed. So twelve years later, as stated above, through Dobbs' influence, a bill was introduced and passed to make Tower Hill the capital as a more central location. Dobbs already owned the land in the latter area; he was accused of promoting his own interest and charged with corruption and fraud. This speculative venture was denounced by the King, as stated above.¹⁷

The complaints, opposing New Bern as the capital, were valid, especially during inclement weather, for roads and transportation were poor. The legislature consisted of representatives from the parishes and towns. This body was composed of two houses; the Upper House was made up of members of the Governor's Council; the Lower House was composed of representatives from each precinct. About 1730 each precinct in Albemarle County sent five representatives and one representative each from the towns of Bath, Edenton and New Bern. The precincts of Bath County were allotted five representatives each and Bath two.¹⁸

¹⁵ Source: *Colonial Records of N. C.*, Vol. III, Preface p. XIII.

¹⁶ *Ibid*; Vol. VI. 1759-1765, Prefactory Notes, p. XXIV.

¹⁷ Source: *Colonial Records of North Carolina*, Vol. III, Preface, p. XIII.

¹⁸ Source: *Ibid*; Vol. VI, Introduction, p. XXIV — Gov't. under Burrington.

The lawmaking body was inefficient unless most of the members were able to attend.

The dissenters — Quakers, Baptist, Anabaptist and Presbyterians — were anxious to control the Assembly and at times did. They continued to rebel for religious freedom. Under the Proprietors there was so much complaining that governors changed often. The King was more zealous of establishing the Church of England than the Proprietors had been. Therefore, we see the royal governors attempting to direct religious affairs. The first report of Burrington, as well as later ones, verifies this fact.

Governor Burrington's Report on the Colony, July 2, 1731.

Instructions — I laid before the Assembly concerning churches and the Public Worship but I could not observe much sence of Religion among them or that any notice was taken. The country has no Orthodox minister legally settled those that formerly been here generally proved so bad that they gave people Offense by their vicious lives. The Country is divided into parishes with Church Wardens and Vestry who have Power to raise money by Poll Tax not exceeding 5 sh. in Bill Money on Tythable Persons which now the Bills are so low amounts to a small sum this is to maintain the poor if any or Paying some neighboring Minister for coming out of Virginia and to Pay Readers there being one or generally more at a small stipend hired annually to read the common service of the Church on Sunday and some printed sermons at a Chapel House where there is any or in some Public Places several Parishes having by contribution or otherwise Built Chapples at Convenient places.

Source: Colonial Records,
Vol. III, pp. 152-153.

Burrington reported to the Lords of Trade and Plantations on January 1, 1733 that there was only one clergyman of the Church of England in the colony but that the inhabitants seemed very indifferent and didn't care "whither any more came to them." Ibid. p. 429.

This was not a feeling of indifference but one of opposition to the Established Church. Let us list some of the grievances originating in Europe and brought with the settlers to North Carolina and other American colonies. After the Restoration, Charles II became King and ruled from 1660 to 1685. This was the era that Carolina was granted to the Eight Noblemen. The

Conventicle Act was passed in 1664, the same year that William Drummond held the first Assembly in Albemarle. This Act made it a crime for five persons or more "to meet in any house or any place of worship" unless the worship was conducted according to the forms of the Established Church.¹⁹ This Act created a rebellious group in Scotland who united as Covenanters; this group insisted on the right of freedom of worship.

James I (1685-1689) was followed by James II who attempted to restore Catholicism. Revolution followed; William and Mary came to the throne (1689-1702). The first Parliament during their reign passed The Bill of Rights, one article which transferred the right to govern from the King to the House of Commons or to the people.

John Bunyan (1628-1688) an Englishman, had great influence during the era of colonization. During this time he began to preach and joined a Baptist congregation; he was arrested at the time of the Restoration under the Conventicle Act or for having five or more people at a meeting; he was thrown into prison for twelve years and while in confinement wrote "Pilgrim's Progress."²⁰

One of the earlier English reformers was John Wyclif (1320-1384). He held that the Scriptures were the Supreme Authority. The latter translated Jerome's Vulgate-Latin Bible-into English. His work had great influence on John Huss and the Moravians. John Huss spread the teaching of Wyclif and was burned to the stake in 1414 after being convicted as a heretic.

William Tyndale, English author (- 1536) was translator of a portion of the Bible into English; he was convicted of heresy, strangled and then burned to the stake.²¹

Numerous others had great influence on the dissenters including John and Charles Wesley, George Whitfield, the Pilgrims, the Scotch leaders and writers, the Quakers and Moravians. Most of these influential groups and leaders stem or emerged from the dogmas of Martin Luther (1483-1548), the first great reformer who inquired into the practices of the Catholic Church. He held that salvation is gained by Faith not by selling indulgences to build St. Peter's Church. He was excommunicated, tried at Worms in 1521; to protect him his friends seized him as he left the meeting and placed him in the castle at Wartburg where he

¹⁹ Source: *Myers* op. cit., p. 95. By P. V. N. Meyers — 1889, 1906. Pub. Ginn and Co.

²⁰ *Colombia Encyclopedia*.

²¹ Source: *Colombia Encyclopedia*.

translated the New Testament into German which was published in 1522. About 1532, he finished the translation of the entire Bible into the German language.²²

Thus schooled in the past and current conditions, many of the early settlers in 1663 were determined that freedom of speech, thought, and religion would be established and preserved in the colony.

²² *Ibid.*

CHAPTER III

IMMIGRATION TO NORTH CAROLINA 1730-1771 AND STEPS LEADING TO INDEPENDENCE IN THE SIXTIES AND SEVENTIES

We have noted the source of religious uprisings and a continual spread of dissention in Europe. One of the principal groups was the Scottish Covenanters who took an oath to preserve the Presbyterian faith in their home land. In 1739, the families of McNeal, and McAlister came over with 350 Scotch people. To encourage others to come, "the next Assembly, 1740, passed a resolution making Scotch immigrants free from paying any public or county taxes within ten years after their arrival. One thousand pounds out of public money was appropriated and intrusted to Duncan Campbell, Dugald McNeal, Daniel McNeal, Coll McAlister and Neal McNeal Esq. to be distributed among the new arriving families." A new Resolution was also passed that "Protestants be encouraged to come from Europe and settle in the province." To further encourage European immigrants to come those who came in a body of 40 or more were promised exemption from public or county taxes for ten years after their arrival.¹

Scotland also had political as well as religious troubles especially after the act of 1707 uniting Scotland and England. Efforts were made to restore the Scottish Stuart line to the English throne. This resulted in the Battle of Culloden in 1746 where many of the Scottish Aristocrats were slain. The victors confiscated many of the farm lands of the losers and began sheep raising. Unemployment ran high. Governor Gabriel Johnston, a Scotchman, became governor November 2, 1734, taking the oath of office at Brunswick; he was sympathetic to the condition of his own countrymen. The Scotch that had already settled in the colony made desirable citizens. So after Culloden such immigrants were encouraged to settle. Only a small percentage were financially able to pay the ship's fare. Many of the latter became apprentices to a former immigrant and worked until their labor paid for their passage.

From 1739 to 1771 immigration greatly increased. Following the Martyrdom of John Huss, the Moravians wandered from place to place and finally united in forming the Moravian Church. During the year 1740 some came to America, finally settling at

¹ Source: *Colonial Records of N. C.*, Vol. IV, 1734-1752 Preface pp. 4-22.

Bethlehem, Pennsylvania. During the latter part of Johnston's administration, many came to Wachovia, now Winston Salem. As they were making their voyage across the sea, one of their leaders, Zinzendorf, wrote the hymn, "Jesus Still Lead On," which we use today in *The Christian Hymnal*. The Holders are descendents of this group.

Several towns — including Kingston, now Kinston — were created during the period. One of the first counties formed during this period was Johnston (1746) in honor of the governor. Wheat Swamp, on the latter date, was in Johnston County and remained in said county until April 10, 1759. Johnston was a big county including 2 parishes — St. Stephens and St. Patrick. Below is a copy of the law directing the division.

"An Act for dividing the County of Johnston — after Tenth Day of April next the said County be divided by the dividing line between Parish of St. Patrick and the Parish of St. Stephens'; that part of the said County which is now the Parish of St. Stephen; remain, be called and known by the name of Johnston; and that part of the said County which is the Parish of St. Patrick, be henceforth erected into the distinct County, and called and known by the name of Dobbs — Court for Dobbs be held at the Court House on Walnut Creek."²

It seems that the county was divided as the result of broader and expansive settlements. At the beginning of royal rule in 1729, there were only two counties in North Carolina and thirteen precincts or parishes. Court houses were built in each parish, and as noted above, the one for St. Patrick was located at Walnut Creek. For Reports on St. Patrick Parish see Colonial Reports of N. C., Vol. VII. pp. 457, 549, Volume 23. pp. 495, 502. For Reports on St. Stephens, see Vol. 23; p. 367.

Gov. Dobbs' Report in 1766 lists the number of counties as 29, an increase of 27 since 1730.³ In 1764, at the beginning of Tryon's administration, there were only 5 Preachers of the Established Church in the parishes. When he left in 1771 there were 18, an increase of 13. This, perhaps, indicates that the Crown was adding pressure for the legal settlement of the Established Church as settlements expanded. In May, 1765, the salary of the clergy was increased. Preachers of other sects were

²Source: *Laws of North Carolina 1758*. State Records of N. C. by Clark, Vol. XXXIII., p. 445, year 1858.

³Source: *Colonial Records of N. C.*, Vol. V, pp. 288 and 289.

increasing in membership because of the lack of Episcopal clergy. Tryon reported also that the most "zealous sects to propagate their notions and form Establishments were the Ana-baptist";⁴ (ana meaning anew; Ana-baptist means to baptize anew, meaning those that were baptized as infants.)

The Established Church, originally, built along or near the coast; the Ana-baptist built on the frontier. Wheat Swamp was the frontier after driving out the Indians and the pirates, the latter taking place about 1719. Later Joseph Parker settled near Wheat Swamp Church.

The governor also states that "when the Church of England was established in Carolina, the Ana-baptist of Pennsylvania, resolving themselves into a body and determined to establish their principles in every vacant quarter, began to establish Meeting Houses on the border."⁵ The Ana-baptist drove out all the Presbyterians and settled in the same area.

When our local church had its beginnings, the churches were controlled by the colonial government just as the courts, judges, and civil affairs. To pay the Episcopal preachers, taxes were collected by sheriffs or tax collectors from the *tithables* just as ordinary taxes were collected to pay the governor, members of the Assembly and other civil officers. The governor and his cabinet or council had the authority to appoint, dismiss, and suspend any clergy. It sometime happened that the parish refused the preacher sent. Religious opinion and forms of worship and speech were tolerated only in print. Toleration, according to Tryon, did not mean to "exempt dissenters from their share of the support of the Established Church."⁶ Vestrymen were elected by popular vote for each parish and commissioned to look after the welfare of the people and the church property, etc. Many of those elected would not qualify or serve. The total number of taxables or those who paid taxes to support the church in 1766 were 16,183 white men, 12,923 black males and mulatto females making the total number of church taxables 48,610. The taxables seem to include all white males sixteen years of age and all free and black males, females, and mulattoes 12 years of age or older. No white females seem to have been assessed for taxes to support the church. See Table following. CRNC., pp. 288-289, Vol. VII. Also see Table for Taxables 1767.

⁴ *Ibid.*: Vol. V, p. 287.

⁵ Source: *Colonial Records of N. C.*, Vol. VIII, p. 287.

⁶ Source: *Ibid.*: Vol. VIII, p. XIII Prefatory Notes.

CRNC Vol. VII, pp. 288-289
(Enclosed in Governor Tryon's Letter.)

A Return of the Lists of Taxables in the Province of North Carolina for the year 1766.

Counties	White Men Taxables	Blacks & Mulattoes Male & Fe- male	Total Number of Tax- ables
Anson	—	—	786
Beaufort	432	476	908
Bertie	—	—	1745
Bladen	—	—	1262
Brunswick	229	1177	1406
Bute	1172	967	2139
Carteret	460	269	729
Chowan	616	1082	1698
Craven	1391	1298	2689
Cumberland	900	387	1287
Currituck	—	—	875

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A Return of the Lists of Taxables — Continued.

Dobbs	1211	643	1854
Duplin	883	359	1242
Edgcomb	—	—	2066
Granville	926	809	1735
Halifax	—	—	2894
Hertford	—	—	1667
Hyde	430	286	716
Johnston	1003	511	1514
Mecklenburg	—	—	1461
New Hanover	507	1531	2038
Northampton	—	—	2497
Onslow	—	—	1192
Orange	3324	649	3973
Pasquotank	740	606	1346
Perquimans	527	1017	1544
Pitt	798	470	1268
Rowan	—	—	3059
Tyrrell	634	386	1020
	16183	12923	48610

COLONIAL RECORDS.

(B. P. R. O. Enclosed in Governor Tryon's Letter 25th April, 1769.)

A return of the Lists of Taxables in the Province of North Carolina for the year 1767.

Counties	White Men Taxables	Blacks & Mulattoes Male & Fe- male	Total Number of Tax- ables
Anson	696	173	869
Beaufort	410	481	891
Bertie	—	—	1829
Bladen	791	716	1507
Brunswick	224	1085	1309
Bute	1299	941	2240
Carteret	470	290	760
Chowan	—	—	1653
Craven	1378	1520	2898
Currituck	—	—	889
Cumberland	899	362	1261
Dobbs	1268	706	1974
Duplin	1071	437	1508
Edgcomb	—	—	2260
Granville	1022	906	1928
Halifax	—	—	2806
Hertford	—	—	1690
Hyde	441	282	723
Johnston	1129	567	1696
Mecklenberg	—	—	2163
New Hanover	511	1492	2003
Northampton	—	—	2557
Onslow	716	500	1216
Orange	3573	729	4300
Pasquotank	433	359	792
Perquimans	—	—	1472
Pitt	775	448	1223
Rowan	—	—	3643
Tyrrell	594	390	984
	17700	12382	51044

Source CRNC. Vol. VII. p. 539.

Officers continued by force to collect church tithes which led to unrest and riots. Because of the scarcity of money, farm and other products were substituted for money in the payment of taxes or to buy certain commodities.

Finances were one of the first problems confronting Dobbs after he took the oath of office. He needed the funds to finance the French and Indian War (1754-1763), a problem which continued several years after the signing of the Peace Treaty in 1763. Such problems added fuel to the already tithable fire. The Indian conflict slowed the progress of immigration; few additional tithables came into the colony.

Adding fuel to the fire, a group known as the Regulators organized for the purpose of opposition to the payment of taxes. Included in their grievances were excessive taxes, the illegal collection of taxes by officers, and the fact that nonconformist preachers were forbidden to perform the marriage ceremony. In 1768 the above grievances led to open rebellion; the group decided not to pay any more taxes until their demands were met. In 1771 Governor Dobbs met the Regulators at Alamance Creek; many rebels were killed; some took the oath of allegiance and some were punished later.⁷

Finally, adding fuel to the fire, the Townshend Act, the tax on tea, etc., led to the Boston Tea Party and the Tea Party at Edenton, and the refusal to collect the taxes at Brunswick and other ports.

In the meantime, Josiah Martin, in 1771, had replaced Tryon as governor. To resist such taxes a group was formed known as the non-Importation Association led by John Harvey, Cornelius Harnett, other leaders and merchants. This group charged that they were illegally taxed by the English Parliament and refused to buy goods so taxed coming from the mother country until the authority to levy such taxes was given to the local Assembly. Massachusetts opposed such taxes which resulted in the Boston Tea Party. Boston was then occupied by British Troops; in sympathy with the neighboring colony, the Edenton Tea Party followed in December 1774. The colonies were united on the non payment of taxes levied by Parliament. North Carolina, perhaps, was the first to take steps to form a lawmaking body or congress embracing the 13 colonies. When Martin learned that

⁷Source: *General History of N. C., and Colonial Records of N. C.*

the Assembly was planning to send delegates to a Continental Congress, he adjourned the meeting. However, the plan to send delegates, did not fail; the first Provincial Congress met in New Bern in August 1774; John Harvey was chairman. This meeting chose Richard Caswell, Joseph Hewes, and William Hooper as delegates to the First Continental Congress which met in Philadelphia in September 1774. This body drew up a petition and sent it to the King which listed their grievances; these were lack of religious freedom, the right of self government and taxation without representation. The King disregarded the petition.⁸

The obnoxious laws were not repealed, so Harvey called the same Provincial Congress back in session to perform the *duties* of former Assemblies. Governor Martin had taken refuge on a British war ship at Wilmington; so there was no executive branch of government. To act in the latter capacity, the law makers established a Provincial Council to do the work of the Governor and his Council; Committees of Safety were appointed to look after the affairs of the counties, towns and communities. Thus, North Carolina was establishing an independent government with all its responsibilities.

As the storm continued to brew, the North Carolina Provincial Congress met at Hillsboro, August 20, 1775. Each county was asked to send five delegates to this meeting and the towns one or two. The delegates from Dobbs County, the one which included the Wheat Swamp area, were Richard Caswell, Simon Bright, James Glasgow, Abraham Shepherd, Spyres Singleton, George Miller and Andrew Bass. A majority of the delegates were not present on Sunday, August 20th, but when the roll was called Monday, the 21st, most of the duly elected were present including Richard Caswell, Simon Bright, James Glasgow, Abraham Shepherd, and Spyres Singleton from Dobbs. George Miller and Andrew Bass did not answer to roll call. Richard Caswell of Dobbs nominated Samuel Johnston of Chowan County as president. He was unanimously elected. Andrew Knox of Perquimans was appointed Treasurer and James Glasgow of Dobbs assistant; two doorkeepers were appointed to serve during the entire meeting.

⁸ *Colonial Records.*

Note: See inset on Meeting at Hillsboro.

Colonial Records of North Carolina, Vol. X., pp. 164, 165, 166, 167 and 168.

THE JOURNAL OF THE PROCEEDINGS OF THE
PROVINCIAL CONGRESS OF NORTH CAROLINA,
HELD AT HILLSBOROUGH 20TH AUGUST,
A. D. 1775.

NORTH CAROLINA,

Pursuant to a Resolve of the late Convention, Mr. Samuel Johnston summoned a meeting of the delegates at Hillsborough on the 20th day of August, 1775, at which time the members from a majority of the Counties and Towns not appearing he adjourned the Congress till to-morrow morning 10 o'clock

Monday August 21st 1775.

At a General meeting of Delegates of the Inhabitants of this Province, at Hillsborough the twenty first day of August A. Dom. 1775 aforesaid

For Anson County — Thomas Wade, Samuel Spencer, William Thomas, David Love, William Picket.

Beaufort — Roger Ormond, Thomas Respass, Jr., John Patten, John Cooper.

Bladen — William Salter, Walter Gibson, Thomas Owen, Thomas Robinson, Junr, Nathaniel Richardson.

Bertie — William Gray, Jonathan Jaycocks, Charles Jaycocks, William Brimage, William Bryan, Zedekiah Stone, Thomas Ballard, Peter Clifton, David Standley, John Campbell, John Johnston.

Brunswick — Robert Howe, Robert Ellis, Parker Quince, Thomas Allon, Roger Moore.

Bute — Green Hill, William Person, Thomas Eaton, Revd Henry Patillo, Jethro Sumner, Josiah Reddick.

Craven — James Coor, William Bryan, Richard Gogdell, Joseph Leech, Jacob Blount, Edmond Hatch.

p. 165 Carteret — John Easton, William Thomson, Brice Williams, Solomon Sheppard, Enoch Ward.

Currituck — Thomas Jarvis, Gidion Lamb, James Ryan, James White, Solomon Perkins.

Chowan — Samuel Johnston, Thomas Jones, Thomas Benubury, James Blount, Thomas Hunter, Josiah Granbery.

Cumberland — Farquard Campbell, Thomas Rutherford, Alexander McKay, Alexander McAlister, David Smith.

Chatham — Elisha Cain, Richard Kennon, Matthew Jones, Jeduthan Harper, John Birdsong, Ambrose Ramsey, Joshua Rosser, Robert Rutherford, John Thompson, William Clark.

Duplin — James Kenan, William Dickson, Thomas Gray, Richard Clinton, Thomas Hicks.

Dobbs — Richard Caswell, Simon Bright, James Glasgow, Abraham Sheppard, Spyers Singleton, George Miller, Andrew Bass.

Edgecombe — Robert Bignal, Henry Irwin, Duncan Lamon, Thomas Hunter, Tho^s Harminson Hall.

Granville — Thomas Person, John Penn, John Williams, John Taylor, Memucan Hunt.

Guilford — Alexander Martin, Ransom Southerland, James Park Farley, Thomas Henderson, William Dent, George Cortner, Nathaniel Williams.

Hyde — Joseph Hancock, John Jordan.

Hertford — William Murfree, Lawrence Baker, Matthias Brickle, Day Ridley, George Wynns.

Halifax — Nicholas Long, James Hogan, David Sumner, John Webb, John Geddy.

Johnston — Benjamin Williams, Samuel Smith, Needham Bryan, William Bryan, John Smith.

Mecklenburg — Thomas Polk, John Phifer, Waightstill Avery, Samuel Martin, James Houston, John McNitt Alexander.

Martin — Kenneth McKinzie, Whitmill Hill, John Everit, William Slade, John Stuart, William Williams.

New Hanover — George Moore, Alexander Lillington, Samuel Ashe, William Hooper, James Moore, John Ashe.

Northampton — Jephtha Atherton, Allen Jones, Howell Edmunds, Drewry Gee, Samuel Lockhart.

Onslow — Isaac Guion, Henry Rhodes, Edward Starkey, John Spicer, John King.

p. 166 Orange — Thomas Bourk, John Kinchen, Thomas Hart, John Atkinson, John Williams.

Perquimans — Benjamin Harvey, Andrew Knox, Miles Harvey, Thomas Harvey, William Skinner.

Pasquotank — Joseph Jones, Thomas Boyd, Devotion Davis, Edward Everigin, Dempsey Burgess.

Pitt — John Simpson, Robert Salter, William Bryan, James Gorham, James Latham.

Rowan — Matthew Locke, James Smith, Moses Winslow, Samuel Young, William Kennon, William Sharpe, Robert Lanier.

Surry — Joseph Williams, William Hill, Martin Armstrong, Joseph Winston.

Tyrrell — Joseph Spruill, Jeremiah Frazier, Peter Wynne, Stevens Lee, Thomas Hoskins.

Tryon — John Walker, Robert Alexander, Joseph Hardin, William Graham, Frederick Hambricht, William Kennon.

Wake — Joel Lane, John Hinton, Theophilus Hunter, Michael Rodgers, Tignal Jones, John Rand, Thomas Hines.

Bath Town — William Brown.

Edenton — Joseph Hewes, Jasper Charlton.

New Bern — Abner Nash, James Davis, William Tisdale, Richard Ellis.

Wilmington — Cornelius Harnett, Archibald Maclaine.

Brunswick — Maurice Moore.

Halifax — Willie Jones, Francis Nash.

Hillsborough — William Armstrong, Nathaniel Rochester.

Salisbury — Hugh Montgomery, Robert Rowan.

Campbelton — James Hepburn.

The respective Counties and Towns having certified that the pre-

ceeding Persons were duly elected Delegates to represent the said Counties and Towns in General Congress, to be held at Hillsborough the 20th day of August instant, pursuant to which the following Persons appeared, to wit,

p. 167	Thomas Respass	Roger Moore	Jacob Blount
	John Patten	Green Hill	John Easton
	William Gray	William Persons	Brice Williams
	Charles Jaycocks	Robert Alexander	Solomon Shepherd
	William Bryan	William Graham	Enoch Ward
	Zedekiah Stone	Frederick Hambright	Samuel Johnston
	John Johnston	William Kennon	Thomas Jones
	Robert Howe	Josiah Reddick	Thomas Person
	John Jordan	James Coor	John Penn
	Lawrence Baker	William Bryan	John Taylor
	Matthias Brickle	Richard Cogdell	Memucan Hunt
	Alexander Martin	Richard Ellis	Thomas Hart
	Thomas Henderson	Cornelius Harnett	John Williams
	Nathaniel Williams	Archibald MacLaine	Benjamin Harvey
	Joseph Hancock	Thomas Benbury	Andrew Knox
	William Sharp	James Blount	Miles Harvey
	Robert Lanier	James Kenan	Thomas Harvey
	Joseph Williams	William Dickson	William Skinner
	Nicholas Long	Thomas Gray	John Simpson
	James Hogan	Richard Clinton	Robert Salter
	Thomas Eaton	Thomas Hicks	Drewry`Gee
	Henry Patillo	Richard Caswell (Dobbs)	Howell Edmunds
	Jethro Sumner	Simon Bright (Dobbs)	Samuel Lockhart
	Kenneth McKinzie	James Glasgow (Dobbs)	Jeremiah Frasier
	Whitmill Hill	Abraham Sheppard (Dobbs)	Joseph Spruill
	William Williams	Spyers Singleton (Dobbs)	Peter Wynne
	George Moore	Robert Bignal	Robert Rowan
	Alexander Lillington	Duncan Lamon	James Hepburn
	Samuel Ashe	William Bryan	Thomas Rutherford
	William Hooper	Josiah Granberry	Alexander McAlister
	James Moore	John Webb	Farquard Campbell
	John Ashe	John Geddy	Alexander McKay
	Allen Jones	John Atkinson	Joseph Jones
	Isaac Guion	William Salter	Demsey Burgess
	James Gorham	Walter Gibson	John Thompson
	James Latham	Thomas Owen	Samuel Martin
	Matthew Locke	Thomas Roberson Jr	James Houston
	James Smith	Nathaniel Richardson	James H. Hall
	Moses Winslow	Thomas Wade	William Hill
	Samuel Young	Samuel Spencer	Jasper Charlton
	William Kennon	David Love	Joseph Leech
	Robert Ellis	William Picket	Maurice Moore
	Parker Quince	Elisha Cain	Willie Jones
	Thomas Allon	Richard Kennon	Francis Nash
	Day Ridley	Matthew Jones	William Armstrong
	John Walker	Ambrose Ramsey	Nathl Rochester

p. 168	Joseph Hardin	Robert Rutherford	Hugh Montgomery
	David Sumner	William Clark	David Smith
	Benjamin Williams	Theophilus Hunter	John Williams
	William Bryan	Thomas Polk	Henry Irwin
	John Smith	Thomas Boyd	Thomas Hines
	Joel Lane	Devotion Davis	John Phifer
	John Hinton	Edward Everigin	Jno. McNitt Alexander
	John Rand	Henry Rhodes	James White
	William Brown	Edward Starkey	Ransom Sutherland
	Joseph Hewes	Thomas Burke	Jas. Park Farley
	James Davis	John King	William Dent
	William Tisdale	John Kinchen	George Cortner
	Michael Rogers	Gideon Lamb	Joshua Rosser
	Tignal Jones	Waightstill Avery	Joseph Winston
	John Cooper	Martin Armstrong	John Birdsong
	Needham Bryan		

Col^o Richard Caswell proposed for president Samuel Johnston, Esquire who was unanimously chosen President, and Mr. Andrew Knox was appointed Secretary, and Mr. James Glasgow an assistant, Francis Lynaugh and Evan Swann, Doorkeepers, during the continuance of the Congress.

Resolved, That Colⁿ Francis Nash wait on the Rev^d George Micklejohn, and request him to attend and perform divine service pursuant to which he attended opened the Congress by reading prayers in the Church at Hillsborough.

The Congress having been informed that John Coulson, of Anson County, charged with dangerous practices against the Liberties of America, was now in Custody in this Town;

Resolved, that Messrs. Samuel Spencer, John Patten, John Johnston, Walter Gibson, Robert Ellis, Richard Cogdell, Solomon Shephard, James White, Thomas Benbury, David Smith, Thomas Gray, Simon Bright, Henry Irwin, Memucan Hunt, Alexander Martin, John Jordan, Lawrence Baker, Nicholas Long, Benjamin Williams, William Williams, John McNitt Alexander, William Hooper, Allen Jones, Richard Kennon, Henry Rhodes, John Williams, Miles Harvey, Robert Salter, William Sharp, Robert Lanier, William Kennon, John Rand, Joseph Hewes, William Brown, William Tisdale, Cornelius Harnett, Maurice Moore, Willie Jones, Francis Nash, Hugh Montgomery, and Jethro Sumner, be a Committee to enquire into

Below is a copy of a letter stating what had taken place at Hillsboro:

Oct. 16, 1775

A letter from Governor Martin on warship in Wilmington giving a report on the Provincial Congress which met at Hillsboro in August 1775.

"Mr. Samuel Johnston convened the meeting at Hillsboro and presided therein and having also accepted the office of Treasurer of the Northern District of the colony under the appointment of this unconstitutional

Assembly of his own creation, in open violation of an Act of the Provincial Legislature by which Treasurers were appointed and still in existence”.

Source: *Colonial Records of North Carolina*, Vol. X, pp. 264, 265 and 269.

We note through this study the part Eastern North Carolina played when religious and individual rights were involved.

Early the next year, February 27, 1776, the Patriots met the British Troops and Tories at Moore's Creek Bridge, the first battle of the war fought in North Carolina. The Patriots were overwhelmingly victorious. This gave the Patriots more confidence and more and more people began expressing opinions favoring a Declaration of Independence. Mecklenburg had previously declared the Mecklenburg Declaration, May 20, 1775.

On March 3, 1776, after Moore's Creek Bridge, the Provincial Council, serving as governor and Council, ordered the next session of the Provincial Congress to be held at Halifax, April 2nd, 1776. On April 12th the following Resolution was passed:

“Resolved, That the delegates for this colony in the Continental Congress be empowered to concur with the delegates of the other colonies in declaring Independence, and foreign alliances, reserving to this colony the sole and exclusive right of forming a constitution and laws for this colony, and for appointing delegates from time to time (under the direction of a general representation thereof) to meet the delegates of the other colonies for such purposes as shall be hereafter pointed out”.

Source: *North Carolina Colonial Records*, Vol. X, Prefatory Notes, p. XIII.

This Resolution was passed unanimously. Thus North Carolina was the first colony to make a declaration for independence. In commemoration of the passage of this Resolution our state flag bears the date April 12, 1776.

North Carolina created her own government as an independent nation. Soon after the meeting began a committee was appointed to prepare and report on a constitution. Differences of opinion arose as to how the government should operate; some favored a pure democracy; others that government should be responsible to the people; another issue debated was whether the lawmaking body should consist of one or two houses; other questions involved were how the chief officers of the state were to be chosen and their tenure. The outcome of these differences of opinions resulted in the postponement of the “formation of a permanent constitution until a permanent constitutional committee was chosen for that purpose.”

Richard Caswell, Abraham Shepherd, Geo. Miller, Simon Bright, and William McKinzie were delegates from Dobbs County to this meeting. Preparations were made for the defence of the colony. Field officers were appointed in the respective counties. Those appointed for Dobbs are listed as follows: Dobbs County — Abraham Shepherd, Colonel; Martin Caswell, Lieutenant Colonel; William McKinzie, 1st. Major; James Glasgow, 2nd Major. The erection of a powder mill in Halifax County and the establishment of a plant for making salt was ordered. Public manufacturing plants were to be established. It was reported that a "large quantity of virgin or fossil sulphur at or near the mouth of Little River existed in Dobbs County". George Miller, John Sasser and Benjamin Exum of Dobbs County, along with others were to contact persons to "procure and purify, at public expense, such sulphur as may be found within this Province."

In the meantime William Hooper, Joseph Hewes and John Penn were appointed delegates to the Second Continental Congress held in Philadelphia. The Declaration of Independence was approved by all the delegates July 4, 1776. North Carolina was in the process of forming her own government. This came to fruition at Halifax in November 1776 when our first state constitution was adopted.

On August 9th, 1776, the Council of Safety, with Willie Jones as its chief officer, passed a recommendation asking the voters of the state "to pay the greatest attention to the election of delegates to be held on the 15 of October ensuing for delegates to represent them in the new Congress, and to have particular in view the consideration that it would be the business of the delegates then chosen not only to make laws for the good of the government, but also to form a constitution for the state."

The Fifth Provincial Congress met at Halifax November 12, 1776. After attending to business of payment for soldiers and the reports from committees, the Committee on the Constitution made its report. Thus our first state Constitution of North Carolina was adopted. For a copy of this constitution see CRNC., Vol. X, pp. 1007-1013.

To bring the colonies again under English domination, the royal army fought for about nine years before the Peace Treaty was signed in Paris, September 3, 1783. Benjamin Franklin,

Source: CRNC., Vol. X, pp. 494-590.

CRNC. Vol. X, pp. 1007-1013.

Source: *Ibid.* Vol. X, pp. 21 and 22.

John Adams and John Jay represented the colonies; they were instructed concerning the terms of the treaty including the method of procedure. This document lists each of the colonies by name and declared each a sovereign nation or state; thus the thirteen colonies became thirteen foreign countries.

Article 1 of the Treaty of Paris signed in September 1783 reads as follows:

Article 1.

His Britannic Majesty acknowledges the said United States, viz. New Hampshire, Massachusetts Bay, Rhode Island and Providence Plantations, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, North-Carolina, South-Carolina, and Georgia, to be free, sovereign and independent States; that he treats with them as such; and for himself, his heirs and successors, relinquish all claims to the government, propriety and territorial rights of the same, and every part thereof.

Source: *Documentary Source Book of American History*,
1606-1898. Macmillan Co. N. Y. 1909. p. 205.

North Carolina had already established her own form of government and had assumed the role as an independent nation.

During the struggle the state felt a need for union; the result was the adoption of The Articles of Confederation in November 1777. This document soon proved too weak because of river transportation problems between the new countries. Therefore, THE UNITED STATES CONSTITUTION was drawn up. Soon objections to its provisions were questioned because it omitted a Bill of Rights which the Provincial Congress of North Carolina had demanded. After nine states had ratified, George Washington took the oath of office as President April 30, 1789. North Carolina was still out of the union. Since Congress promised to submit to the states for ratification The Bill of Rights, the first of which guarantees the freedom of religion, North Carolina ratified the Constitution seven months after Washington became president. Rhode Island, the last state, did not ratify the document until the spring of 1790.

Note: For the proceedings of the first Provincial Congress held at New Bern, Aug. 25, 1774, see CRNC, Vol. IX., pp. 1041-1049.

For Council meeting held at New Bern Apr. 2, 1775-Vol. IX, pp. 1177-1178.

For Second Provincial Convention held Apr. 2, 1775: CRNC., pp. 1178-1185.

For Third Provincial Congress held at Hillsboro Aug. 20, 1775, see CRNC., Vol. X., pp. 499-590.

For Fifth Provincial Congress held at Halifax Nov. 12, 1776, Vol. X, pp. 913-1013.

For Copy of the State Constitution. Vol. X, pp. 1007-1013.

CHAPTER IV

CLERGY VS. LAITY

As noted in the previous chapters, there was a continual struggle for freedom of religion and other liberties. Only clergymen of the Episcopal Church were legally allowed to perform marriage ceremonies. This does not mean that couples did not marry. The preachers or laymen of other sects did perform these rites. In 1766, Governor Tryon reported that "Marriages, thro want of Clergy, are performed by every ordinary Magistrate- Poligimy is very common- Celibacy much more- Bastardy no disrepute, Concubinage, general."

The records reveal that some men and women did cohabit together and raise families as indicated by the Last Will and Testament of John Lawson who came to this country in 1700. He assisted in establishing the town of New Bern, finally settling in Bath; he was killed by the Indians in 1711. In his will he left his property to Hannah Smith, with whom he lived, and his children by her.¹ Civil magistrates and preachers of other dogmas, than The Church of England, did marry couples though illegal. At times there was not a single English clergyman in the colony. In 1767, there was only one clergyman, Wm. Miller, in the county of Dobbs. There were only thirteen in the entire colony as shown below.² In the same volume, are given the names of the parishes, the number of the white taxables and their ability to pay.³

JOHN LAWSON'S WILL

NO. CAROLINA
BATH TOWNE

IN THE NAME OF GOD, AMEN, ye 12th day of August 1708. I, John Lawson, of Bath Towne, in the Province of North Carolina, Gent., being of perfect mind & memory, thanks be given unto God therefore, calling to mind the mortality of my body & knowing that it is appointed for men once to dye, Doe make and Ordayne this my last will and testament, that is to Say, principally & first of all, I give a(nd) recommend my body to ye Earth, & my Soul to Almighty God that gave it.

Impris., I give & bequeath to my Dearly beloved Hannah Smith, the house & Lott I now live in, to enjoy the same during her Natural life &

CRNC Vol. VII p. 288.

¹Source: *Abstract of N. C. Wills* — J. Bryan Grimes, Sec. of State p. 209 — E. M. Uzzell, Printers — 1910. L. Com. College.

²CRNC, Vol. VII., p. 467.

³CRNC, *Ibid*, pp. 540 and 541.

also one third part of my Personal Estate in No. Carolina to her proper Use & behoofe & for her to dispose of Ye Same as She Thinks fitt.

Item, I give ye remainder of my Estate, both Personall & reale, to my Daughter, Isabella, of Bath Towne and to the brother & sister (which her mother is with Child off at this present) to them Equally to Enjoy & inherit alike an Equall part of all my Estate that I dye Possessed of, the Land to be parted & devided when they shall arrive att twenty one years of age or Marry. And if it shall please God that her Mother, Hannah Smith, shall have more than one Child at a Birth, which she is now with Child off, that then, every Child of hers by me shall Enjoy an equall part of my Estate.

And (I) doe hereby Constitute, make & Ordayne ye Commis' of ye Court of Bath County w'th Mrs. Hannah Smith, the Ex'rs of this my last will and Testament all & Singular my lands tenem'ts & Messauges, & I doe hereby utterly disallow, revoke & disannull all & every other former Testaments, Wills, Legacy's & Bequests & Exrs. by me in any way before named, Willed & bequeathed, ratyfying & Confirming this & no other to be my last will & testament.

In Witness whereof, I have hereunto Sett my hand & seal ye day & Year above written.

JOHN LAWSON (Seal)

Signed, Sealed, published
declared, by ye sd. John Lawson,
as his last will & testament in the
presence of us ye Subscribers:

WM. W. HANCOCK
RICH'D SMITH
JAMES LEIGH

During such conditions, a mixed congregation was using Wheat Swamp Meeting House as a place of worship. During the war, the roads to places of worship were kept open.

Source: *Abstract of North Carolina Wills* — J. Bryan Grimes, Sec. of State — page 209, Raleigh, N. C. — E. M. Uzzell Co., State Printers and Binders — 1910. Lenoir Community College.

(N. C. Letter Book S. P. G.)

Present state of the ministers of the Church of England in
North Carolina April 30th 1767 as furnished by Governor Tryon.

NAMES	PARISHES	COUNTIES	REMARKS
The Rev ^d James Reed	Christ Church	Craven)	Established by letters of Presentation from the Gov- ernor
Geo Micklejohn	St. Mathews	Orange)	
Alexr. Stewart	St. Thomas	Beaufort)	
Ana Morton	St. George	Northampton)	
Sam ^l Fishe	St. John	Pasquotank)	
Thos ^s Flloyd	Society	Bertie)	(Never applied (for Presenta- tion
Dan ^l Earl	Chowan	Chowan	
Thomas Burgess	Edgcombe	Halifax	
John Barnett	St. Phillips	Brunswick)	Not yet estab- lished
John Wills	St. James	New Hanover)	
James Cosgreve	-----	-----)	
Wm Miller	St. Patrick	Dobbs)	
Charles Cupples	St. John	Bute)	

Return of the Names of the Counties and Parishes — Estimate of 1767 the White Taxables in the Province of North Carolina — Remarks on the Ability of the Respective Parishes, and the Names of the Clergy established by Presentation from the Governor.

COUNTY	PARISH	No. of White Taxables A. Dom. 1767	REMARKS
Anson	St. George	696	The inhabitants in general poor & incapable to support a Minister
Beaufort	St. Thomas	110	The Revd Mr. Stewart Incumbent — by presentation.
Bertie	Society	930	Capable to Maintain & willing to receive a Minister
Bladen	St. Martin	791	The inhabitants in midling circumstances
Brunswick	St. Philips	224	Inhabitants mostly Gentlemen.
Bute	St. Johns	1299	The Revd Mr. Cupples Incumbent — By presentation.
Carteret	St. Johns	470	Similar to Anson County.
Chowan	St. Pauls	900	The Revd Mr Earl Incumbent — Never applied for Induction.
Craven	Christ Church	1378	The Revd Mr. Reed Incumbent — By presentation.
Cumberland	St. Davids	899	Mostly Scotch — Support a Presbyterian Minister.
Currituck	Currituck	400	Similar to Anson County.
Dobbs	St. Patrick	1268	The Revd Mr. Miller Incumbent — By presentation.
Duplin	St. Gabriel	1071	The Revd Mr. Hobart Briggs Incumbent — By presentation.
Edgewomb	St. Mary	1200	Able to support & willing to receive a Minister.
Granville	Granville	1022	Able to support & willing to receive a Minister.

Source CRNC. Vol. VII, p. 540.

Halifax	Edgcomb	1500	The Revd Mr Burgess Incumbent by Act of Assembly passed in 1764.
Hertford	St. Barnabas	900	Able to make provision for a Minister.
Hyde	St. George	441	Similar to Anson County.
Johnston	St. Stephen	1229	Able to make provision for a Minister.
Mecklenburg	St. Martin	1600	Mostly Presbyterian.
New Hanover	St. James	511	Able to support, tho' expressed no desire to receive an inducted Minister.
Northampton	St. George	1600	Intended for the Revd Mr Barnett — Good Parish.
Onslow	St. John	716	Willing to receive tho' hardly capable of making provision for Minister.
Orange	St. Matthew	3573	The Revd Mr Micklejohn Incumbent — by presentation.
Pasquotank	St. John	433	The Revd Mr Fiske Incumbent — by presentation — Weak Parish.
Perquimans	Berkley	900	Inhabitants in midling Circumstances.
Pitt	St. Michael	775	Small County — willing to make Provision for a Minister.
Rowan	St. Luke	3000	Very able — Mostly presbyterians.
Tyron	St. Thomas	-----	Too unsettled to make provision for a Minister
Tyrrell	St. Andrew	594	Similar to Anson County.
		<hr/> 30730	

Note: The Taxables of Tyron County are included in those of Mecklenburg from which it was divided last November.
Continued from Vol. VII, p. 541.
Source: CRNC. Vol. VII, p. 541.

WHEAT SWAMP DATA

Wheat Swamp and the surrounding area experienced the religious and political conditions mentioned above. The Colonial Records and local discoveries of today assures us that there were trails used by the Indians during the Tuscarora War from about 1710-1715. During this struggle, partially because of political and religious uprisings, North Carolina was separated from South Carolina as a separate colony. In the same year 1712, Craven County, named in honor of Lord Craven and Hyde County, named in honor of Governor Hyde, were created. The former county included the Wheat Swamp area. In 1746, Johnston County was created in honor of Gabriel Johnston from a portion of Craven; and in 1759, Dobbs County was created from Johnston. Thus, if it were possible to trace all these records, valuable history of the churches might be found. However, the information would be limited because only the Established Church was recognized by the government. Even the officials of the Established Church did not keep a record or "register of the births, burials or marriages in any county in the province although prescribed by some of the Acts of Assembly and a fee established for that purpose. The chief reason of this neglect was due to the extensive residence of most of the parishoners or counties many of which were from 40 to 50 miles square and upwards, besides most families had a private burial place on their Plantations." CRNC, Vo.l 7, p. 488 North Carolina. Date 1767.

Some of the earliest graveyards in this area have been abandoned; some have been ploughed over and the land farmed. In others only lightwood markers were used. A few have been preserved with a few of the tomb stones intact. One of these is the Dail-Wilson graveyard near the church. Franklin Dail, in his Last Will and Testament set aside "one-half acre around the old family graveyard, to be used as a family burial ground." Lemon Dail and his wife, Mary Elizabel Wilson and their children Susan Dail, Elizabeth Dail Rouse and Franklin Dail are buried on this plot. Franklin Dail's twin daughter, Leah, is also buried here as well as his grandmother 1767-1838 and some of his aunts including Chelly Wilson.

Our colony was originally Albemarle. We inherited some of our religious isms from the Jamestown Settlement in Virginia. John Smith declared the first duty of Virginians was "to preach, baptise into the Christian Religion, and by the propagation of

the gospel to recover out of the arms of the devil, a number of poor and miserable souls wrapt into death in almost invincible ignorance." Source: *Rise of American Civilization*. Charles Beard and Mary Beard, Vol. 1., p. 10, MacMillan Co. N. Y.

Later we are told that some Anabaptist came into this colony from Virginia before 1800. This sect is the source that led to the building of the first meeting house at Wheat Swamp; this was constructed of logs. Evidently, a more substantial one was built later which was used until 1858. C. C. Ware states that there were 16 Arminian Baptist Churches in North Carolina in 1852 and that Wheat Swamp was one of these. This record does not indicate the date that the latter was established. In "1754-1756, the Calvinistic Baptist visited these churches and 12 of these embraced the Calvinistic faith; Wheat Swamp remained Anabaptist or a mixed congregation but was Free Will Baptist from 1765-1843.⁴

Families living in this vicinity during the founding of the church include Aldridges, Creeches, Parrotts, Martins, Barrows, Dails, Hills, Wilson, Murphys, Suggs, Mazingos, Nobles, Mewborne or Neberne, Grays, Hardys, and others too numerous to mention. The Free Will Baptist Churches, which included Wheat Swamp, held annual meetings from 1831 on but few have been preserved.

According to the data given above, the local church was a Free Will for about 78 years. My grandmother worshipped here during those years, also my great grandmother as well as my grandfather.

THE OPERATION OF WHEAT SWAMP FREE WILL BAPTIST CHURCH

Wheat Swamp Free Will Baptist congregation held annual conferences regularly after 1840 at specified Meeting Houses in several counties in this area. In C. C. Ware's "TAR HEEL DISCIPLES 1841-1852," we learn where the conferences were held during those years, the name of the delegates from each congregation, the membership of each church, the name of the churches that sent delegates, the name of the county in which the church was located and data given in the reports. However, as stated above, Conferences were held previously almost an-

⁴Source: *Hookerton History*, C. C. Ware, 1960, p. 57.

nually after 1831. Since most of the members of the congregations were farmers, the meetings were held in the fall.

In 1841, at the Bethel Conference held at Piney Grove in Sampson County there were 43 churches and 9 counties represented; these included 6 churches from Lenoir, 1 from Duplin, 2 from Jones, 6 from Pitt, 4 from Greene, 11 from Craven, 3 from Sampson, 1 from Johnston, 6 from Beaufort, 1 from Martin, 1 from Cumberland and 1 from Carteret. This Conference listed 34 preachers and elders. Four years later, 1845, the Conference met at the same place; it listed 26 preachers and elders; the counties and the number of churches represented were as follows: Greene 2, Craven 6, Sampson 2, Johnston 1, Beaufort 9, Martin 1, Hyde 1, Carteret 1, Pitt 3, Jones 2, and Lenoir 3. The above churches had passed through the transition stage and had become Disciples of Christ; for it was at this meeting (1845) that the title of the conference was changed from the Bethel Conference to "The Bethel Conference and the Union Meeting of the Disciples of Christ" as cited below.

In 1842 the Bethel Conference met at Welch's Meeting House, Martin County. In 1843 it met at Wheat Swamp Meeting House in Lenoir County. On Saturday, November 11, 1843, a Resolution was passed calling for unity among the churches, -"those that are willing to unite with us, on the Holy Scriptures, as the Rule of Faith and Discipline, reserving to themselves, respectively, the right to interpret the same, for their own regulation—".⁵

The Bethel Conference met at Hookerton, Greene County in October, 1844. This Conference passed a resolution asking for a call convention to meet in Hookerton, Greene County, in May 1845, to pass upon the formation of a union among the churches. The following resolution was adopted by the 1844 Conference:

"Whereas union among the disciples of Christ is desirable as it is in accordance with the will of God and tends to the advancement of Christianity among mankind and whereas this Conference believes there is a number of churches of Christ in the state that with us take the Holy Scriptures alone as their infalliable guide, in religion, therefore,

Resolved, that this Conference propose a Covention for the purpose of effecting a union between the churches of Christ represented in this Conference, and such other churches of Christ as are willing to unite on "The Faith once delivered to the Saints." (Quote—Tar Heel Disciples, 1841-1852, p. 35.)

⁵Source: *Hookerton History*, C. C. Ware, 1960.

This convention did meet May 2nd, 1845; the delegates were composed of delegates of the Bethel Conference and of the Union of the Disciples of Christ. After free discussions by the two groups, the following Resolutions were adopted; The Bible was to be the "Rule of Faith and Practice"; the name of the conference was changed to the "Bethel Conference and Union Meeting of the Disciples of Christ." *Ibid*, p. 37.

About four months later, the Annual Meeting of the Bethel Conference and the Union of the Disciples, met at Piney Grove, Sampson County in October 1845; the resolution of the previous May Hookerton convention was introduced. "Preamble, and resolutions, passed by our last annual Conference, and then passed by the Convention at Hookerton, Greene County, N. C. on 2nd of May 1845 be received, ratified and adopted by the Conference." This was done. The work at this conference united 32 churches with more than 1850 members as Disciples of Christ.

Thomas P. Hartsfield, Wm. White, Alexander Wilson, Parrott M. Hardy and Rueben Barrow were a few of those who served as delegates from Wheat Swamp during the early years.⁶

Date	Number of members
1841	118
1842	140
1843	190
1844	175

Source: *Tar Heel Disciples*, pp. 12, 18, 26, 32.

After the latter date we became known as "The Bethel Conference and the Union Meeting of the Disciples of Christ."

WHEAT SWAMP — DISCIPLES OF CHRIST AFTER 1845

The Bethel Conference continued to hold their annual Meetings with some changes made in the list of elders and preachers and the church membership as a result of the transition.

In 1845 Wm. C. Gardener united with the Missionary Baptist; Jordon Cox united with the Methodist; in 1846 Fred B. Silver-ton and Thomas C. Baker united with the Free Will Baptist, and Nathan Stancil moved from the state. Elder David Watson, Benjamine Weeks, William T. Mobly and Wm. Magounds died.

⁶Source: *Tar Heel Disciples*, 1841-1852.

In 1848, Elder Henry Roberson, Elder Stephen D. Collins, Elder Henry D. Cason and Elder David H. Miller were added to the list of preachers.⁷

Below shows the membership of Wheat Swamp Church after the transition through 1852.

AFTER THE CHURCH BECAME UNION OF DISCIPLES OF CHRIST

1845	172
1846	172
1847	164
1848	163
1849	170
1850	241
1851	237
1852	226

1858

WHEAT SWAMP CONGREGATION BUILDS A NEW CHURCH

The original permanent building had served as a Meeting House for more than 100 years.⁸ In 1858, a new building was constructed for \$500.00 with John D. Hill contractor.⁹ This was a rectangular shaped building with the long parallel sides facing east and west and the ends north and south, with a door in the southern end and another — about one-third distance from the north — in the east parallel side. The congregation usually entered through the latter. Windows were placed in the east and west parallel sides; as I remember the glasses in the panes were larger than the ones in our home. The pews or benches, as they were called, were made of slabs of timber similar — perhaps, a replica — to the ones in Croom Meeting House south of Kinston in Lenoir County. Before 1900 we had kerosene lamps for lighting, but I feel sure this was not true originally; kerosene was not discovered until 1852 by a Canadian geologist, Abraham Gesner; its use was not introduced into the United States until 1853;¹⁰ evidently, it was first used only in the most populated

⁷ Source: *Tar Heel Disciples*, pp. 12, 18, 26, 31, 39, 43, 56, 64, 75, 82, 85, 97.

⁸ Source: *Hookerton History*, Charles Crossfield Ware — 1960; Pub. Owen G. Dunn Co., New Bern, N. C., U.S.A.

⁹ *Hookerton History*.

¹⁰ Source: *The Columbia Encyclopedia*; Columbia University Press, Morningside Heights, N. Y.

areas and towns. Home made candles, torches and light from the fire place served as lights. We recall Abraham Lincoln's difficulty in reading because of the lack of light.

Lumber, a word originating in the U. S., was plentiful. About one-third the eastern area of North Carolina was covered in pine trees in the 1830's; lumber, according to the English, was boards sawed from trees.¹¹ We had plenty of lumber in the state and exported much of it and made nearly all the resinous materials used in ship-building in the U. S.¹² We had plenty of prime pine lumber which was used to build a new meeting house. As I remember, the present weather-boarding is the original, as well as the flooring. A wood stove provided the heat. The pews were home made and used until 1908 when the church was renovated. This building was dedicated May 23, 1858 by John T. Walsh. During the service, M. B. Creech transferred a deed to the land on which the church now stands to the trustees, namely: William B. White, Parrott M. Hardy, Walter Kennedy and Druay A. Hill.¹³ It was in this building that the northern army used for quarters in March 1865.¹⁴ This is the building that we are remodeling today, 1976.

The first Lenoir County newspaper, *THE AMERICAN ADVOCATE*, gives interesting information about conditions and events in eastern North Carolina. Below are illustrations.

MARRIES

"In this county on Tuesday last, by John T. Walsh, Mr. Lofton Nethercut, of this town, to Miss Deborah Bell of this county.¹⁵

MARRIED

"In this town, on Sunday last, by Rev. John T. Walsh, Joseph Tilghman to Miss Madelene Kilpatrick, Daughter of Warren Kilpatrick, all of this County.¹⁶

OBITUARY

"Departed this life, in this place on the night of the 20th ult. at twelve o'clock precisely, after a protracted illness; Eliza, the beloved consort of the Rev. John T.

¹¹*Ibid*: *The Encyclopedia of Geography* by Hugh Murray revised by Thomas G. Bradford, Vol. III, p. 530 — Pub. Carey, Lea and Bradford, Philadelphia. 1837.

¹²Source: *Hookerton History*, C. C. Ware.

¹³Source: *Hookerton History* by C. C. Ware.

¹⁴Source: *Reports of the Union and Confederate Forces*; Vol. XLVII, Part I, p. 833, Kinston Public Library.

¹⁵Source: *The American Advocate*, established Apr. 24, 1856 in Kinston, N. C. Issue Nov. 27, 1856, p. 3.

¹⁶*Ibid*; Oct. 30, 1856, p. 3.

Walsh in the 41st year of her age. She was born in Essex County, Virginia on the 23rd of October 1816; was married the 6th of June 1838; united herself by baptism with the church, worshipping at upper Essex in 1839; has been the mother of 8 children; 7 of whom have preceeded her to the tomb; the last one of which, an infant son 5 or 6 weeks old, only a few weeks before her departure, but she has gone to the engagement of a more perfect union of kindred spirits in that glorified state, where parting will be no more forever. Her funeral was preached by the Rev. John P. Dunn, and the mortal remains conveyed to the final resting place on the 28th ult. amidst a large number of sympathizing neighbors and friends.¹⁷

MARRIED

"At the residence of David Greene, Esq. in Jones County, Dr. John T. Walsh of Kinston to Miss Lizzie J. Green."¹⁸

John T. Walsh was the first pastor of the Congregation using the new church; he was called to the state from Essex County, Virginia in 1851 and the following year was enrolled in the list of preachers belonging to the union. He made his home in Kinston in 1855 and the same year held a revival in the old Meeting House resulting in 40 additions to the membership including "respectable citizens." In 1859 he held a revival in the new building which added 26 new members.¹⁹

Walsh was an active church worker in the county and the surrounding areas. In 1872, he was editor of "The Watch Tower", the church magazine. He retired, in December 1882, as pastor of the local church and made the following comment: "Having preached at Wheat Swamp many years both before and since the war and having received so many favors from many of the brethren and sisters, I have left them with regret, though I deemed it best there should be a change."²⁰ He died in 1886. Josephus Latham succeeded him as pastor in 1883.

The Bethel Conference and Union Meeting of the Disciples of Christ met at Wheat Swamp four times after Walsh came to the state — 1853, 1858, 1868, and 1884,²¹ the latter meeting two years before his death.

¹⁷ *Ibid*; July 9, 1857.

¹⁸ *Ibid*; April 15, 1858, p. 3.

¹⁹ *Hookerton History* by C. C. Ware, p. 58.

²⁰ Source: *Hookerton History*, pp. 58, 59.

²¹ Source: *Ibid*, p. 58.

CHAPTER V

THE WAR YEARS

We cast our mental eye back to 1861 in order to picture the dark days ahead. As the result of the election of 1860, South Carolina called a convention and seceded from the Union December 20, 1860. Mississippi, Florida, Alabama, Georgia and Florida seceded the next month, January 1861. Texas followed in February 1861.¹ Lincoln, anticipating the brewing storm, sent troops to carry supplies and men to reenforce Fort Sumpter, S. C. in the early part of April; they were fired upon; the torch was lit.

This action of the president resulted in the secession of Virginia April 17, 1861, followed by North Carolina, Tennessee and Arkansas.² Virginia consisted of two different social and economic settlers — the eastern counties had their plantation farms and the western mountainous farms. The Continental Congress of 1776 was petitioned to divide the state into two states, Virginia and Westsylvania. This failed. When Virginia seceded in 1861, the delegates from the western counties met in Wheeling June 11, 1861; independence from Virginia was declared and a new Government was set up for West Virginia. On June 30, 1863, the state was admitted to the Union.³ (Note: According to the Constitution a state cannot divide itself without its consent.)

Note: Including West Virginia, the Union had 24 northern states opposing 11 Southern states.

In the meantime the first seven seceded states sent delegates, in February 1861, to Montgomery, Alabama, which organized a new government — The Confederate States of America. Jefferson Davis of Mississippi was elected president and Alexander H. Stephens of Georgia, vice president.⁴ (Note the states who did not have delegates present to help form the new government.)

The struggle between the manufacturing north and the agriculture south began. The South changed its capital from Montgomery to Richmond. During the first years of the war, much fighting or battles took place between the two capitals, Washing-

¹Source: American History. Latane and Latane, pp. 368-373. Pub. Kingsport Press, Kingsport, Tenn. 1927-1931 and 1933.

²Source: *Ibid.*

³*Columbia Encyclopedia*, Vol. I.

⁴Source: *opus cit American History*, p. 371.

ton and Richmond — the battles of Manassas and later the Peninsula campaign. Robert E. Lee, refused an offer to lead the Union forces, resigned his commission in the United States Army to lead the Confederate forces. He remarked when offered the command of the Union Army, "If I owned the four million of slaves, I would cheerfully sacrifice them to the preservation of the Union, but to lift my hand against my own State and people is impossible."⁵

During the first victorious battles and with the support from European nations, it looked as if the South would be victorious. The North began blockading Southern ports and put more pressure on Richmond. To relieve the situation, Lee led his army into the north and west — Gettysburg and Antietam. However, the target of the Union forces was Richmond. During the latter part of 1864 and early 1865, the forces protecting the southern capital were in desperate need of help. Men were sent from the Wheat Swamp area and other sections of Lenoir County to aid in the protection of Richmond. My father was one of the men sent from Wheat Swamp; he was wounded at Petersburg. Just before the close of the war U. S. Grant took Richmond and Lee left April 2, 1865 hoping to join Joseph E. Johnston who was trying to check the advances of William Sherman in North Carolina. However, he was overtaken and surrendered to Grant at Appomatox Court House, Virginia, April 9th, 1865. Johnston did not surrender to Sherman until April 19th which indicates the difficulty of communications. At Petersburg, if a Confederate soldier deserted and joined the Union forces, he was pardoned, given an honorable discharge, allowed to keep his property and given free passage home.⁶ My father was not one of the latter. When he was able, he walked home by way of Goldsboro. The saddest moment, and he had many, of his life was when he reached home and learned that his father had died April 19th. He was covered with body lice and clothed in rags but in this bodily condition he was welcomed by his mother, sister and a female servant. The thoughts of the loss of his father was forever present; even on his death bed. His last words were "Pa Pa-Pa Pa-Pa Pa-Pa" as though the two were conversing again.

⁵ *Opus Cit.* p. 378.

(I have visited the above battle grounds and Fort Monroe where J. Davis was chained. I have lived in the home of Judge Robert Burnside, a near relative of Ambrose E. Burnside, who opposed Lee at Antietam; the family had a beautiful sword, I imagine the General's; the judge said that he would claim kin with Ambrose if he had not let Lee get away at Antietam.)

⁶ Such discharges have been preserved.

All the southern soldiers were pardoned on taking the oath of allegiance to the United States except high officials in the Confederate Army, high officials in the Confederate Government and those worth \$20,000 or more. Robert E. Lee became president of Washington College October 2, 1865 — the name was changed from Washington College to Washington and Lee University — the Lee Chapel is a memorial to his honor. He died in his office in this building October 12, 1870; the Lee family are buried in the crypt. Lee's property was confiscated but later returned to the family. Lee's citizenship was restored by Congress in 1974.

Lee's home in Lexington, until recently, served as the home of the president of Washington and Lee University; his horse's stable was used as a garage. The skeleton of his horse, Traveler, is preserved in the chapel, former Civil War bank notes are on display, maps which show jumping run and this area are preserved as well as other interesting relics of the period including the flag that Lee surrendered to Grant.

Jefferson Davis continued as president of the Confederacy until he was captured — dressed as a woman — on the train near Irvinville, Georgia, May 10, 1865. He was carried to Fort Monroe, Va., chained to the floor in what looks like a dungeon. He was indicted by the grand jury in the District of Columbia and charged with treason; he was never tried, never asked for pardon. After two years of imprisonment, he was released by the United States government on bond; Horace Greely was one of the men who signed his bond.

WHEAT SWAMP CHURCH DURING THE WAR

With gratitude for a new sanctuary and an increase in membership, many male members were off to war in the spring of 1862 enlisting in Company E 61st Regiment as well as other regiments; some never came back. We cannot realize the social and religious consequences that this struggle had on those who witnessed it as well as those who stayed at home; this was one of the bloodiest of wars. The men in gray came back to a destitute community with their church still standing; they continued their allegiance to the local congregation and were more devoted to its programs. As my father was one of the returnees, I have often heard of John T. Walsh and the early preachers. Those who came back were interested in the events that occurred while they were

away. They were told that the northern soldiers had used the church for quarters. During the conflict and following the occupied South, families studied their Bibles and had services in the homes. As long as my father lived this procedure continued in the home; we always had devotion and family prayer before retiring.

CHAPTER VI

LOCAL AND NATIONAL CONDITIONS AFTER THE WAR— *OCCUPATION OF THE SOUTH* 1865-April 1877

The local church has continued its permanent site located at the junction of two main roads — Hull Road and Springhill — used during colonial days. Local men have brought pressure on any agency who builds roads that this original cross-road remain. We note that these roads and this junction was used by the northern soldiers in 1865.

The returnees found the church program almost at a stand still. John T. Walsh was continuing as pastor but conditions were such that the operation of any institution was almost impossible. In April, Lenoir County, as well as other sections of the state and the South, was infested with northern soldiers. The Union troops in the area were stationed at Falling Creek, Moseley Hall — now LaGrange — Goldsboro and Kinston. John M. Schofield marched from New Bern, which had been occupied by the North in 1862, by way of Kinston, to meet General Sherman at Goldsboro; skirmishes took place along the route but the destitute Confederates could not repulse the enemy. He occupied Kinston March 14, 1865¹ and made a report to the War Department listing the articles he was able to obtain by looting the stores, etc.; the *Ram Neuse* was sunk, the river bridges destroyed, also the rails on the rail road leading from Goldsboro to Kinston.

Following the occupation of the county seat, the entire county was filled with northern troops; some of them used Wheat Swamp Meeting House as quarters — the sanctuary that we worship in today — in March and April 1865. Minor T. Thomas made a report from Wheat Swamp Meeting House April 2, 1865; also John S. Jones, George A. Camp and others made reports while stationed in the church.² Some of these reports are attached below.

These were days of anxiety. Many local soldiers had not returned home including my father; my uncle, Thomas Pinkney Dail; my uncle, John W. Rouse; my grandfather, Pinkney Hill; and many cousins. Many were killed, some deserted, some were

¹ *Reports of the Union and Confederate Forces*, Vol. XIVII, Part 1 p. 833, Kinston Library.

² *Ibid.* pp. 954, 956.

wounded and some were prisoners. On a tomb in the Frank Hill cemetery near the church, the following inscription is engraved:

“In memory of James Franklin Jones
May 10, 1833
March 3, 1863
Resting on the
Battlefield of
Chancellorsville.”³

During the local incidents, my grandfather, Lemon Dail, who lived near the church, died April 19, 1865, ten days after Lee's surrender. President Lincoln had been killed in the Ford Theater four days previously, April 14, 1865, by John Wilkes Booth. The then current papers reported that the latter broke his leg escaping. He hid around and was finally identified and shot on the porch of a farm house April 26th.

954 OPERATIONS IN N. C., S. C., S. GA. AND E. FLA. (Chap. LIX.
No. 249.

Report of Col. Minor T. Thomas, Eighth Minnesota Infantry,
Commanding Third Brigade, of operations March 8-10.

HDQRS. THIRD BRIG., FIRST DIV., 23D ARMY CORPS,
Wheat Swamp Meeting House, N. C., April 2, 1865.

CAPTAIN: I have the honor to make the following report of the operations of my command at Wise's Forks, near Kinston, N. C., on the 8th, 9th, and 10th of March:

On the 8th instant, at 1 p.m., received orders to move immediately from Gum Swamp, leaving one regiment on duty at that point, and marched with the One hundred and seventy-fourth and One hundred and seventy-eighth Ohio Regiments, escorting two batteries of artillery, to Wise's Forks, at which point were held in reserve until 5 p.m., when the One hundred and seventy-fourth Ohio reported to Colonel Orr, commanding the First Brigade. It was placed on the right of his line and remained in that position until 9 p.m., at which time it reported to me on the left of General Carter's command, when it and the Twenty-eighth Michigan Regiment, it also having reported to me, were put in position and works were constructed, refusing the left of the line until it joined the Trent road. On the 9th instant, at 10 a.m., I was ordered to report to General Greene and marched under his direction to the support of General Palmer's division on the extreme right; marched with One hundred and seventy-eighth Ohio and Twenty-eighth Michigan Regiments and reported to General Palmer at 11 a.m.; constructed works on his right for two regiments and remained in this position until 4 p.m., at which time I was ordered to send a regiment down to the Neuse River and hold a point on the road near the mouth of the South-

³Source: Local Graveyard.

west Creek. This duty was performed by Colonel Stafford's (One hundred and seventy-eighth Ohio) regiment. Remained in this position until 10:30 a.m. March 10, at which time I was ordered to return with my command to the left as rapidly as possible. Moved at once with the Twenty-eighth Michigan Regiment as rapidly as it was possible for troops to move over the ground and arrived just as the enemy had been repulsed on the left, and in obedience to orders directed Colonel Wheeler to report his regiment to his brigade commander, which he did.

In the assault on the left the One hundred and seventy-fourth Ohio Regiment occupied a position in the center of the line attacked, and behaved with its accustomed gallantry. Attached to this regiment was Captain Wells. One hundred and seventy-eighth Ohio, with sixty men of his (regiment), who also did excellent service.

At 5 p.m. the One hundred and eightieth Ohio and One hundred and twenty-third Indiana Regiments reported to me and were placed in position on the left of the Trent road, where they constructed works for the protection of the left and rear of the position.

I forward herewith a report of casualties during the engagement.*

In conclusion permit me to say that the behavior of my command and also the regiments temporarily attached to it, was prompt and effective in the execution of all orders received.

I am, captain, very respectfully, your obedient servant,

M. T. THOMAS,

Colonel Eighth Minnesota Volunteers, Commanding Brigade.

CAPT. HENRY A. HALE,

Asst. Adjt. Gen., First Division, Twenty-third Army Corps.

*Embodied in table, p. 61.

Chapt. LIX.) THE CAMPAIGN OF THE CAROLINAS. 955
No. 250.

Report of Maj. George A. Camp, Eighth Minnesota Infantry,
of operations March 31.

HDQRS. EIGHTH MINNESOTA VOLUNTEER INFANTRY,
Wheat Swamp, N. C., April 1, 1865.

SIR: I have the honor to report that, in obedience to orders from Brigadier-General Ruger, I marched at 3 p.m. from this place yesterday in the direction of Hookerton, on the Contentnea Creek. Upon arrival on the direct road from Snow Hill to Kinston, seven miles from this place, I found a cavalry picket of thirty-five men under the command of Capt. H. A. Hubbard, Company L, Twelfth New York Cavalry, which had that day been withdrawn from Hookerton. Captain Hubbard volunteered to scout the road in advance of my command, and I proceeded without anything occurring worthy of notice to within one-half a mile to Hookerton, where I found the enemy's pickets. Captain Hubbard immediately charged them, driving them through the town and scattering them in every

direction, capturing 2 commissioned officers and 2 enlisted men. The enemy's force engaged consisted of two companies of Whitford's cavalry and numbered about eighty men. Captain Hubbard charged and routed them with thirty men, and the charge was creditable to Captain Hubbard and the men of his command. I found the bridge at Hookerton intact, and learned from Captain Hubbard and others that Edwards' Bridge had been partially destroyed, also that the bridge between Hookerton and Snow Hill had been burned. I then returned three miles to the Snow Hill and Kinston road, arriving at 8:30 p.m., where I camped for the night. This morning I moved at 7 a.m. to Snow Hill, where I found the bridge in good condition, but no enemy in the vicinity. I learned that five of the enemy's scouts were in that place yesterday. Captain Hubbard withdrew his pickets from the Snow Hill and Kinston road and I met them about three miles from this place on my return. There are no cavalry pickets east of the direct road from this place to Snow Hill. I returned to camp at 3 p.m. to-day, having marched twenty-four miles without seeing any stragglers from our army, and from the best information I could get there have been none in the vicinity traveled by my command for the last three days.

All of which is respectively submitted.

G. A. CAMP,

Major Eighth Minnesota Vol. Inftry, Comdg. Regiment.

LIEUT. GEORGE W. BUTTERFIELD,

Actg. Asst. Adjt. Gen., 3d Brig., 1st Div., 23d Army Corps.

No. 251.

Report of Col. John S. Jones, One hundred and seventy-fourth Ohio Infantry, of operations March 8-10

HEADQUARTERS 174TH OHIO VOLUNTEER INFANTRY,
Wheat Creek Church, N. C., March 30, 1865.

In obedience to orders I have the honor to submit the following report of the part taken by my command in the action at Wise's Forks, March 8, 9, and 10, 1865:

Reached the front at 3 p.m., March 8, and received orders to move with my regiment to the right of the First Division, Twenty-third Army Corps, and report to Colonel Orr, commanding First Brigade. In obedience to his orders, I formed line immediately on the right of the One hundred and eightieth Ohio Volunteer Infantry, reforming my right in order to meet any movement that might be made by the enemy against our right flank; threw forward one company (B) under command of Lieutenant Harriman, as skirmishers, threw up a strong line of works. Remained in this position until 8:30 p.m. Received orders at 8:30 p.m. to report back to Brevet Brigadier-General Thomas, commanding Third Brigade. Reported at 9 p.m., and formed line on the left of General Carter's division, my left extending very nearly to the Trent road; threw up a strong line of works. At 9 a.m. March 9, was notified that Brevet Brigadier-

General Thomas would move with his brigade (except my regiment) to the right, and that I would receive orders direct from Major-General Cox. Remained with my entire command behind our works until about 11 p.m., when I was notified by Major ———, acting assistant adjutant-general on the staff of General Carter, that the picket-line in front of their division, and on my right, was broken, and at his request I sent a detachment of my command to restore the line. I sent with this force my major, W. G. Beatty, a gallant and energetic officer, with instructions to re-establish the line and report as soon as it was accomplished.

at 2 a.m. March 10 he reported the line re-established; and for the purpose of greater security, and at the request of the officer of the day from the command on our right, the detachment from my command was left on the line until morning. About 9 a.m. March 10 Captain Wells, One hundred and seventy-eighth Ohio Volunteer Infantry, commanding a detachment of sixty men from that regiment, reported to me for orders; I assigned him a position immediately on my left, this making the line complete to the Trent road. About 11 a.m. a furious and determined assault was made upon our front by the enemy. The assault was persistent, lasting until 12:30 p.m. but was repulsed with heavy loss to the assailants. During the assault we took over our works 142 prisoners. Immediately upon repulsing the enemy I threw forward two companies, Captain Campbell (E) and Captain Garrett (I), under Major Beatty, and many stragglers were picked up and 132 Enfield rifles were secured. The rebels left in front of my regiment thirty dead and a large number of wounded. The assault was made by Hoke's division, posted as follows: Their right, Colonel Simonton's brigade; center, General Colquitt's; and their left, General Kirkland's; commanded by General Hoke in person.

The number engaged in my regiment was 17 commissioned officers and 422 enlisted men.

Under my command during the engagement was Captain Wells, One hundred and seventy-eighth Ohio Volunteer Infantry, an able and experienced officer, with sixty men of his regiment, who did gallant and efficient service in repelling the assault of the enemy.

The officers and men of my regiment behaved with coolness and gallantry, and it would be improper to make distinction by special mention.

The following is the list of casualties in the One hundred and seventy-fourth Ohio Volunteer Infantry.*

Very respectfully, your most obedient servant.

JOHN S. JONES,

Colonel, Commanding 174th Ohio Volunteer Infantry.

Lieutenant BUTTERFIELD, Acting Assistant Adjutant General.⁴

*Embodied in table, p. 61.

⁴*Reports of The Union and Confederate Forces, Part 1, Kinston Library.*

ANDREW JOHNSON BECOMES PRESIDENT

Andrew Johnson became president and tried to follow Lincoln's plans of rebuilding the South; he began his program in North Carolina by appointing W. W. Holden, Provisional Governor of the state with instruction to form a temporary government and to call a convention to form a permanent one. "And I do hereby direct-

First. That the military commander of the department, and all persons in the military or naval service, aid and assist the said provisional governor in carrying into effect this Proclamation"⁵

The new governor carried out his orders; the new legislature ratified the 13th Constitutional Amendment, the first addition since June 1804. Congressmen and senators were elected but the December Congress of 1865 refused to seat them. Jonathan Worth had been elected state governor but was forced out of office by General E. R. S. Canby's military order of July 1 and replaced by W. W. Holden. The radical lawmakers had their own plan of rebuilding the South. The Congressional Act, vetoed by the president, passed March 2, 1867. This act divided the South into five military districts, North and South Carolina composing District Number 2. General Daniels E. Sickles was placed in command; later succeeded by E. R. S. Canby with headquarters in South Carolina.⁶ These Generals appointed men to supervise the elections, the courts, the government, and meetings or development in the district. Chaos followed.

After the North Carolina state legislature ratified the 14th and 15th Constitutional Amendments, we were re-admitted to the Union July 20, 1868 but we were still under occupation by the northern troops. One of the first acts of Rutherford B. Hayes, as President of the United States, was to remove the troops in April 1877.

Congress tried from the beginning to block President Johnson's plan. To carry out his plan he needed to get rid of the Secretary of War. To prevent this, Congress, in February 1867, passed the Tenure of Office Bill, which forbade the president from removing any member of the cabinet without the consent of the Senate; Johnson vetoed this bill but it was passed over

⁵Source: *Documentary Source Book of American History 1606-1898*, Mac Millan Co. 1909 by MacDonald. pp. 491, 492, 493.

⁶Source: *Unpublished Manuscripts*, Brantson Beeson Holder, A. B., A. M., Phd. U. N. C., Vol. V. Personal Library.

his veto and became law March 2, 1867, the same day the Reconstruction Act was passed. Johnson removed Secretary of War, Stanton, from his cabinet; the House charged him with disobeying the laws of the United States and drew up Articles of Impeachment; he was tried by the Senate but failed to be convicted of the necessary two-thirds majority even when some disfranchised Senators were not in Congress.⁷

As stated above, W. W. Holden was appointed Provisional Governor; Jonathan Worth was elected governor the same year but was removed by Military General Canby. In 1868 Holden was elected governor with Ted R. Caldwell as Lieutenant. He ruled so ruthlessly that the House drew up eight articles of impeachment; he was tried and convicted of all eight, thus removed from office, the first and only Governor of North Carolina ever to be impeached. He was succeeded by the Lieutenant-Governor.

North Carolina, Lenoir County and the whole nation were in turmoil. Disruption was wide spread. We are living in similar national conditions today, 1973. General Ulysees S. Grant was elected president in 1868 and again in 1872. He was an army man and had "had no experience in government, he fell into the hands of bad advisers, made unwise appointments, and his administration was one of the worst in history." His administration is remembered by the following incidents: "Black Friday," a panic on Wall Street on September 24, 1869 which resulted in the failure of banks. American financiers, including Jay Gould and James Fisk, bought up gold; the gold holders maneuvered Grant to cease selling United States Treasury gold to the banks; the price went sky high; the banks could not pay the price, therefore, had no collateral to redeem their outstanding notes or obligations. Thousands were financially ruined by the panic; the general public was indignant toward the investors who were responsible for it.⁸

Another great political scandal that occurred during Grant's first administration was the mismanagement of the Credit Mobilier, a building company connected with the building of the Union Pacific Railway. Seven stockholders of the Union Pacific steered by Oakes Ames and Thomas Durant gained control of the company. The company received a contract to finish building

⁷ *Columbia Encyclopedia* and Bassett, *A Short History of United States*.

⁸ Source: *American History* — Latane and Latane, Kingsport Press 1933. p. 410.

the 667 miles of road for over \$47,000,000, an exorbitant price. It was estimated that the stockholders made a profit of about \$20,000,000 on the deal. Public opinion was aroused. Congressional investigation began. As a result of this probe, the leading stockholders were accused with offering to sell at par shares in the company to members of Congress as a means to quell the investigation.⁹ (James G. Blaine was Speaker of the House; the Biography of Blaine gives detailed accounts of the investigation.)

⁹Source: *Biography of James G. Blaine* by Gail Hamilton, Henry Pub. Co., Norwich, Conn. 1895.

Also *Collier's Encyclopedia*; also *Columbia Encyclopedia*.

Note: William Worth Belknap, Secretary of War during Grant's second Administration, was also investigated and found to have accepted a bribe of more than \$24,000. The House passed Articles of impeachment, but Belknap resigned before trial before the Senate.

CHAPTER VII

LOCAL CHURCHES, FINANCIAL AND EDUCATIONAL CONDITIONS IN THE STATE BEFORE AND AFTER THE WAR

In the early 1800s there were 43 churches — Ana Baptist — located in the east. Before 1841, Lenoir had 5 — Wheat Swamp, Bethel, Sand Hill, Woodington and Hickory Grove with a total membership of 269; Pitt County had 6 — Gum Swamp, Tar River, Parker's, Fellows Chapel, Imitation, and Reedy Branch with a total membership of 249. Greene County had 4 — Settle Creek, Grimsley, Hart's, and Hookerton with a membership of 410. Craven County had 11 — Core Creek, Bachelor Creek, New Bern, Concord, Little Swift Creek, Bay River, Brick's Creek, Goose Neck, Post Oak, Bethany, and Bay Creek — reported membership 366. Sampson County had 3 — Piney Grove, Ten Miles and Rowan — membership 186. Johnson County had 1 — Mill Creek 108 members. Beaufort County had 6 — Pungo, Concord, Beaver Dam, South Creek, Durham's Creek and Jones Bay, membership 201. Carteret had 1 — Core Creek — no report. Martin County had 1 — Welch's Creek, 40 members. Cumberland County had 1 — Stony Run, 31 members.¹

The total membership of the above churches, as reported, was 2,072. Some of the churches did not send delegates to the Bethel Conference held at Piney Grove in 1841, therefore, no reports of their membership are included. The latter churches include Brice's Creek, Bethany, and Bay Creek in Sampson County; Pungo in Beaufort and Core Creek in Carteret. Perhaps, bad weather and roads reduced attendance. At this date Wheat Swamp and Piney Grove each had 118 members. By 1843 Piney Grove had increased its membership to 277, Wheat Swamp to 190.²

The question arises, how did the delegates get to these meetings? We know that George Washington visited Greenville, perhaps, in a French coach. The early settlers traveled on foot following Indian trails; later some of these were widened and used as roads. Judging by the names of the meeting houses, most of them were located on or near streams. Waterways were the earliest forms of travel and, perhaps, the different sections knew the streams and their locations which would guide them to their

¹Source: *Tar Heel Disciples* — 1841-1852. p. 12, C. C. Ware.

²*Ibid.*

destinations. Because of muddy paths and roads, walking was the surest mode of travel. Horse back riding was used by doctors in caring for the sick even in the 1890's. Almanacs gave distances between towns. Some farm wagons appeared between 1750 and 1800 and by 1770 a few French coaches. Lafayette attempted to visit Murfreesboro, North Carolina about 1825 but before reaching the town was stuck in the mud. The Early Moravians traveled from Wachovia, now Winston-Salem, to New Bern, Fayetteville and other eastern towns to sell their hides and other goods and to obtain salt and overseas supplies.³ They traveled on horse back and gave reports that the area was one of forest, sparsity of population, muddy and had an unhealthy climate. They were sometimes delayed because of having fever attacks. Roads were reported as almost non-existing; the travelers were sometimes lost making their way through the dense pine thicket between the vicinity of Edenton to New Bern. Roads followed the rivers and there was limited trading or communication between the east and the west.⁴

MAIL SERVICE

When the congregation was formed, there was no mail service for this community as we know it today. Mail or messages were sent by someone going in the right direction to deliver the same to the right person, farm or plantation. George III appointed Benjamin Franklin, Postmaster January 30, 1774. The Second Continental Congress created the Post Office Department with headquarters in Philadelphia on July 26, 1775 with Benjamin Franklin as Postmaster. After the Declaration of Independence, July 4, 1776, the latter became ambassador to France. Richard Bache succeeded him November 7, 1776.⁵

Originally post riders were employed to carry messages and official papers between towns and to Petersburg, Richmond, etc., which was unsatisfactory and limited. My father was ten years old when the first United States adhesive postal stamps were placed on sale July 1, 1847 — the five cent Benjamin Franklin Stamp and the 10 cent Washington Stamp.

In the latter half of the Nineteenth Century the addresses of the Wheat Swamp members are given as LaGrange, N. C., Kin-

³Source: *Records of Moravians in N. C. 1776-1779* — North Carolina Historical Commission, Edwards and Broughton State printers. 1926.

⁴Source: *Ibid.*

⁵*World Almanac.*

ston, N. C., Fields, N. C., and Institute, N. C.⁶ Will Brothers was Postmaster of the latter prior to 1900. He was succeeded by Franklin Dail July 7, 1901, who held the office until the establishment of the (RFD) Rural Free Delivery in this county. You may look in your old files and find some old cards or letters stamped at Institute.⁷

MONEY

In the early days the local inhabitants had very little money. Before the Revolution, they exchanged furs, turpentine, lumber, etc., for imports. They had no specie or hard money except as it was brought in from abroad. The absence of money proved very embarrassing during the Tuscarora War of 1711 fought in this area and around Fort Barnwell. The colonial government issued paper money to finance the war but it later became worthless. After the Revolution, the need for some kind of money induced the state to issue about \$300,000 in state currency in 1783 and 1785. The currency was issued in demoninations of pounds, shillings and pence rather than in dollars and cents to distinguish it from the depreciated state dollars of the Revolutionary period. The value of a pound was declared to be equal to two and one half Spanish milled dollars. The money was accepted for taxes owed to the state; so circulated freely within the state but one could not spend it freely outside the state or near the border. When the United States Constitution was adopted, it forbade the states to issue currency. However, most states continued the practice, including North Carolina.

Before 1804, the state and county records were kept in pounds, shillings, and pence. On the above date, two banks — the Bank of Newbern and the Bank of Cape Fear — were chartered by the state legislature. In 1810 the State Bank of North Carolina was chartered. Other banks chartered in the thirties and forties were the Merchant's Bank of Newbern in 1833. Later the Commercial Bank of Wilmington, Bank of Fayetteville, Bank of Wilmington and the Wilmington Savings Bank were established. The Bank of Commerce, (Newbern); Miner's and Planter's Bank, Bank of Murphy, Bank of Lexington were chartered in 1859, also, the same year, the following Savings banks were organized — Fayetteville's Savings Bank, Madison Savings

⁶Clerk's record Wheat Swamp Christian Church.

⁷Personal papers of Franklin Dail.

Bank, Oak City Savings Bank, and the Warrenton Savings Bank. Banks or financial institutions organized during the Civil War were: The Bank of Graham, Bank of Thomasville and the Greensboro Life Insurance Company, also an agency of Bank of North Carolina was established in Goldsboro. A Branch of the United States Bank was organized about 1817 in Fayetteville but was withdrawn about 1836.

Each state chartered its own bank. They secured dies to print their own notes signed by the president of the bank of issue; as each bank was required to redeem its own issues in specie, an attempt was made to circulate them at a distance from the bank of redemption.

The earlier banks were rechartered and in existence throughout the Civil War including the established branches and agencies in different towns. In the early sixties Asheville had one bank, Fayetteville 4, Greensboro 2, Hillsboro 1, Milton 1, Morganton 1, New Bern 3 or 4, Raleigh 2, Salem 1, Salisbury 1, Tarboro 1, Wadesboro 1, Washington 2, Wilmington 4, Yanceyville 1, Windsor 1, Lexington 1, Graham 1, Murphy 1, Thomasville 1, and Goldsboro an agency of the Bank of North Carolina; the above do not include the Savings Institutions.

The first gold in the State was mined in Charlotte, North Carolina in 1831; with the discovery of gold in California in 1849, the banks were able to redeem their notes in specie and bank note circulation multiplied. However, each state bank printed its bank notes or bills signed by the president of the local bank. If a local resident travelled to Virginia, South Carolina or any other state, he was required to change his money into the money of Virginia just as I would do today if I took U. S. dollars to Holland; I would change for guilders. The early traveler entering another state found the dollar had depreciated in value. If gold sold at \$35 an ounce in the U. S. in 1970 and today is selling for \$200 or \$220.00, and if gold is our standard of value, our present U. S. \$1.00 paper note or bill is worth less than \$.25. It was during this flourishing banking era that the present Wheat Swamp Church building was constructed. The Wilmington-Weldon Railroad was built along with others in the country; the railroad from Goldsboro to New Bern was completed in 1858; shipping increased, bridges were built, the Erie Canal was opened in 1825; the county as well as the state and country were booming. However, we note that Lenoir County did not have banking facilities until just before 1900.

There was not a single bank failure in the state following the war. Their notes were greatly depreciated in value as ours are at present; the banks did not lose any of their specie when Sherman and Schofield marched through the state; this collateral was buried in various places as in the rock walls around the campus at U. N. C. The Bank of Cape Fear at Wilmington invested in cotton. Soon after the Military occupation, General Sickles was placed in command of this district. He ordered the arrest of W. B. Marsh, president of the Bank of Lexington and E. D. Hampton, a director in the same bank, for embezzling the specie of the bank. According to local courthouse records, some in this community managed to accumulate specie which they hoarded or lent to their neighbors.

The bank bills were not entirely worthless but the issues of Confederate paper money and Confederate bonds were. The banks did close and attempted to redeem their notes.⁸ There was a great contrast in the ability of residents of this church to pay as in 1858, the year our present church was built. All their investments in the Confederacy were lost.

SCHOOLS

Simultaneously, as churches were constructed, there was a demand for public education. Previously, the children of the more established families were taught by their parents or by tutors living in the homes as listed in the census. In 1837, The United States Government distributed surplus funds between the states and North Carolina's share was about \$1,500,000. With this sum and the Literary Fund that had been set aside for schools, the legislature, in 1839, passed an act to establish a public school system. The county or local community was to select a site and build a school building and levy taxes to pay a portion of the operation of the schools. School houses were built in this county and free public education was instituted.

Problems arose in the beginning; some parents did not see the need for education, some opposed sites selected; some opposed the selection of teachers. Qualified teachers were difficult to find. The program was not centralized; so, in 1852, the legislature selected Calvin H. Wiley as our first state Superintendent

⁸ Source: *Banking in North Carolina Before the Civil War*. Vols. I, II, III, IV and V. Brantson Beeson Holder, A. B., M. A., Phd. University of North Carolina. *Unpublished manuscripts*.

of Public Instruction. Under his supervision, the program flourished. Soon examinations for teachers were held in each county.

The following is taken from the "American Advocate," the first newspaper published in Kinston.

"NOTICE FEB. 4, 1858

The Committee of Examination for teachers of common school's of Lenoir County will be in Dr. Bryan's office, in Kinston, on the first Saturday in Feb., May, August and November when candidates will be examined and at no other time.

James W. Cox, Chairman
Jan. 15, 1858"

In the April 22, 1858 issue of the same paper, the following advertisement appears:

"Committeemen

Desiring to employ common school teachers, may be supplied on applicants.

L. Branson,
Lenoir Institute, N. C."

In the same issue the following is found concerning the schools:

"Annual Meeting of the Lenoir County Educational Association and Literary Association will be held May 1, 1858. An Essay will be read by John Robinson, Esq. C. H. Wiley, State Supt. and a number of Literary gentlemen have been invited to attend.

L. Branson, Secretary."

The state schools were closed during the conflict and the occupation and were not reopened until 1900 when Charles B. Aycock became governor. The women, as well as many men, had been denied education, even some of the women in Governor Aycock's family could not read or write, as well as many other men and women as evidenced by the signatures of land deeds, etc.

Most of the colleges suffered during the struggle; many of the students were conscripted or volunteered for army duty. During Reconstruction, U. N. C. was closed and did not reopen until 1875.

LOCAL SCHOOLS ABOUT 1890 and EARLY 1900

In 1891, Franklin Dail gave a land deed to a committee consisting of M. B. Creech, Elias Sullivan, T. J. Emerson — there was no County Board of Education — on which to build a school house. This building was constructed almost in front of the Franklin Dail home and became known as the Dail School House.⁹ The early teachers include Mamie Bryan who married Jim Cummings; Lon Hill, Mollie Hardy, Glenn Gray, Ava Gray, Daisy Gray, and Lizzie Hill. These early teachers usually walked to their school. Lon Hill boarded at Mrs. Bettie White's and walked from there to the school accompanied by a student, Oscar White. As a five year old I have walked beyond Institute with Miss Daisy to spend the night in the John T. Gray home and eyed the big windows and high ceilings. Mrs. Mollie seemed glad to see us.

In addition to Oscar White, a partial list of other students attending the Dail School were Hugh Bryan, Roy Hardy; Jake, Annie, Ruth, and Naomi Dail; Mary and Ethel Parrott; Noah, Paul, Lillian, Roland, Clyde, and Floyd Waters; Eliza, Will, Preston, Lonnie, George, Edna, Lela and Ethel Emerson; Clara Tessie, Gladys, Bertha, Noah, Julia, Mamie, Lillie, Mattie, Linkfield and Simon Hill; Milton and James Creech; Johnny Webb Hill, Sarah (Sack), Annie, Guy, Bertie and Margaret (Madge) Hill; Tom Gray, only child of Woodley Gray; children of other Gray families; the Barfields, including Sadie, Dora, Delia and Bernice; the children of Bob Turner, and other families too numerous to mention.

Other local school houses were built later.

The school term lasted for about four months and after it expired, the parents operated a pay school for a month by paying the teacher five cents per pupil per day.

After 1900 the state public school system was instituted and J. Y. Joyner from LaGrange became State Superintendent of Public Schools. The office of County Superintendent was created. Those who have filled the latter office in Lenoir County include C. W. Howard, Joseph E. Kinsey, E. E. Sams, Henry H. Bullock, and Raymond Davis.

During the Howard superintendency, the Dail school was re-

⁹ See Register of Deeds, Lenoir County Court House, Kinston, N. C. — Year 1891.

Note: Source: Personal Recollections of those of Eliza Emerson Creech, Ethel Parrott Hughes others.

placed by the Oakview School house about one-fourth mile south of the former, on the Dail and Hines property. As the first school house was not large enough to take care of a crowd, the Franklin Dail tobacco pack house was used for commencements and other exercises. After the new two-room and cloak room building was constructed, it became the center of social activities. Sunday School was held each Sunday afternoon in this building; also, the Woodmen of the World held their meetings here and singing schools were conducted. The clerk's record states that the pastor announced on occasions that J. M. Perry would hold singing schools at Oak View. The young people learned to sing and there were some excellent voices.

In addition to Oak View Sunday School, others were held in nearby school houses including Fairfield School house near the late James M. Mewborne home. The schools, including Airy Grove, united and formed the Neuse Institute Sunday School Association. It held annual Conventions; on the second Sunday in September 1906, this Convention met at Wheat Swamp Church with James M. Mewborne presiding. John Scarborough served as Secretary at these meetings. On occasions a two-horse wagon was loaded with children taking them to the Convention at Fairfield — no one was left out.

We recall that it was during this era that Atlantic Christian College was established in 1902 and East Carolina in 1907.

We began a new era in 1945, and perhaps, a new one in 1974. Can any one intuitively predict the future of our institutions mentioned above?

CHAPTER VIII

OPERATION OF WHEAT SWAMP CHRISTIAN CHURCH AFTER 1865

The program of the local church was limited for a number of years after hostilities. There was a loss in active membership and participation in its program during and after the struggle. The Bethel Conference and the Union Meeting of the Disciples of Christ held its last meeting in the local church in 1868 during Northern occupation as found in the record to date. The latter organization eventually emerged after 1870, as the Union Meeting of the Disciples of Christ which is divided into districts. It met at Wheat Swamp in May 1871. At the present time, Wheat Swamp is in the Hookerton District which also included the Christian Churches in Kinston, LaGrange, Hookerton, Greenville, Farmville, Riverside, Airy Grove, Arthur, Grifton, Grimesland, Red Oak, Roundtree, Timothy, Ayden, Bethel, Walstonburg, Winterville and Eden. The churches send delegates to the state and national conventions. Wheat Swamp Church participates in the total program as it did when the local congregation was Free Will Baptist and after it became Disciples of Christ.¹

After the return to normalcy about 1900, the church records are given in detail by the clerks until about 1945 or 1950. Previous to the latter dates, the local church held quarterly meetings on Saturday before first Sunday in January, April, July and October. The program consisted of a song service, sermon, after which, the congregation held a business meeting. The roll was called and revised, the minutes of the previous quarter were read and approved, the financial report was approved, Resolutions of Respect for the deceased were read, Committees on Resolutions of Respect were appointed and delegates were appointed to the Union Meeting and to the State Convention.² The church continues as formerly, but the Quarterly Meetings have been discontinued. The board now maps out the program of the church and presents such to the congregation for approval.

No Quarterly Meeting was held on Saturday, October 6, 1907; so, a short business session was held after church on Sunday, October 7th, for the "purpose of electing delegates to the Convention at (Belle Haven) Belhaven and also to call a pastor for the ensuing year. Bro. and Sister J. F. Kennedy were elected as

¹Source: *Hookerton Union*, C. C. Ware, 1960.

²The above information is taken from Clerk's Record.

delegates and Bro. Howard was excused from the meeting as the pastor was being called. Bro. Franklin Dail was called to the chair as moderator. Suggestions and nominations were declared in order. Bro. C. W. Howard was then unanimously elected to preach for the congregation another year. A. C. White was elected, a committee of one, to accept donations for A. C. College.”³

Delegates elected to attend the Convention at Dunn in 1908 were Sister Daisy Gray, Bro. Lewis Turnage and P. A. Hodges.

Two great depressions emerged after the Civil War — one in 1873 and another in 1893. The farmers were in desperate financial need. The Farmer’s Alliance was organized as a financial agency to aid those persons engaged in agriculture. Franklin Dail was Secretary of this agency in this area. He along with others were in desperate need of funds. It was during this era that he borrowed \$500 at 8 per cent which had to be repaid in gold.

In the presidential race of 1896, money was the chief issue in the campaign. William McKinley, promoted by Marcus Hanna, was selected as the Republican Candidate with Theodore Roosevelt as his running mate. They ran on the slogan “a full dinner pail;” McKinley was inaugurated President March 4, 1897 as a sound money president.

The financial crises stated above affected the program of Wheat Swamp Christian Church. Many of the oldest members had died before 1900 or were absent at the services; so in November of the same year, the active membership roll was revised which listed less than 175 members. Some who had not attended during the financial struggles came back later. By 1917 the membership had increased to about 300 or more. It was during these later years that the church building was renovated for the first time.

Listed below partially show the membership by years through 1917, transfers, marriages, deaths and available Resolutions of Respect for a few of the members who passed away from 1900 to about the mid-forties; the pastors who have served the church are given, samples of a few items listed in the financial records, copies of some of the Resolutions of Respect written as memorials to some members, list of early members, list of members as revised in 1900 and other information.

³ *Ibid.*, p. 167.

PREACHERS WHO HAVE SERVED WHEAT SWAMP CHRISTIAN CHURCH IN THE EARLY 1700s and THROUGH THE NINETEENTH AND TWENTIETH CENTURY

As stated by the colonial governors from 1724 to the Revolution, the Anabaptist were numerous in North Carolina with Paul Palmer, William Palmer, John Winfield, William Sojourner, Sobel Stearns and the Parkers as leaders. "It seems that the two Parkers were trained by Paul Palmer."

The early preachers were not wealthy and had only a meager education. Jeremiah Heath became a member of the Free Will Baptist Church in 1807; the total membership was 800. He listed the leading preachers which included Robert Bond (1800-1849) and Reverend Levi Braxton. Bond married Elizabeth Moore, April 23, 1822, and was baptised by Elder Levi Braxton in July 1823.

There is evidence that several descendants of these two men now live in Eastern North Carolina. Benjamin Dail, uncle of Franklin Dail and great uncle to his children— five of whom are present members of the local church, married Alsey Braxton (June 8, 1814-August 28, 1882), daughter of Levi Braxton. The following children were born to this union: L. T. Dail, P. E. Dail, Teresa Dail, James R. Dail, Jonathan Dail, B. L. Dail, S. J. Dail and J. F. Dail. Jane married Benjamin Parrott III, son of Elder Benjamin Parrott. They had two daughters, Mary and Ethel. Mary, deceased, married the late F. F. Brooks of Kinston and Ethel married Julian Hughes of Greene County. Ethel, today — 1976, lives at 1201 Virginia Avenue, Kinston, North Carolina.

B. L. Dail, better known as LaFayette, son of Benjamin Dail and Alsey Braxton, married the daughter of Edwin Pridgen of Greene County. There were eight children born to this union: Alma, Emily Verne, Lucy Jane, Ida Olivia, Blaney Thomas, Alice Elizabeth, Emma Victoria, and Mary Ellen. Alice and Emma now live in Rocky Mount, North Carolina. Alice never married; Emma married William Evander Waters.

As Robert Bond lived near Grainger Station in Lenoir County, no doubt several of his descendants reside nearby.

Prior to 1841, The Conference was called the Free Will Baptist Conference. On the above date the name was changed to the Bethel Conference and in 1845 the name was changed to The Bethel Conference and Union Meeting of the Disciples of Christ as stated elsewhere.

Note: The information above is found in *North Carolina Disciples of Christ* by Charles Crossfield Ware, Christian Board of Publication, Beaumont and Pine Street, St. Louis, Missouri, 1927.

Prior to 1752, Wheat Swamp and Lousan Swamp were two of the Baptist churches that existed in North Carolina. A Meeting House — some of these were called Union Meeting Houses — was built at Wheat Swamp and “white sand was used as a floor covering.” This was the status, perhaps, of the building when the new church was built in 1858.⁴

PREACHERS WHO HAVE SERVED WHEAT SWAMP CHURCH IN THE EARLY 1700s AND THROUGH THE NINETEENTH AND TWENTIETH CENTURIES

Joseph Parker (1705-1790)	Served as Free Will Baptist from 1765-1791.
James Roach (1792-1800)	Free Will Baptist
Francis Ashbury (1745-1816)	Served in 1799
Jesse Kennedy (1781-1856)	Served and united with the Wheat Swamp Church in 1809
Robert Bond	
John P. Dunn	
Benjamin Parrott	
Levi Braxton	

The latter served this church during the transition. There were others who served during Free Will Baptist days.

Pastors Who Served After the Transition

Robert Bond	
John P. Dunn	
Benjamin Parrott	
John T. Walsh	Served from 1858 to 1883.
Joseph Latham	Became pastor in 1883 at the close of Walsh's pastorate. ⁵

⁴Source: *Ibid.*, pages 78, 79, 80, 240, 277, 280, 276; local graveyards and Family Records of the Dails.

⁵Source: *Hookerton History*; C. C. Ware, p. 60.

NOTE: During the revival that was held by John T. Walsh in Sept. 1855; forty additions were added to the membership. During the seven days revival held in 1858 eighty-six additions were added to membership.

Source: *Ibid.* p. 58.

H. D. Harper	Served as pastor in 1884, 1885, 1886, 1887, 1888.
S. W. Summerell	From 1890 to Sept. 30, 1903.
D. H. Petree	Served from Sept. 30, 1903 to Sept 30, 1905.
C. W. Howard	Became pastor Nov. 5, 1905 and served to Nov. 5, 1916.
S. L. Sadler	Became pastor Nov. 5, 1916; he was disabled for awhile.
Brother F. X. Credle	Supplied Saturday, Oct. 7, 1917; he also supplied the pulpit, Sunday, Oct. 8, 1917.
Brother Martin	Was elected interim to fill in for S. E. Sadler and filled the pulpit Nov. 3, 1917; Sunday, Dec. 2, 1917; Sunday, Jan. 7, 1918; Sunday Mar. 3, 1918; Saturday, April 5, 1918; Sunday, April 6, 1918.
J. M. Waters	Supplied for Martin, Sunday, May 3rd.
W. S. Martin	Back in pulpit, June 2, 1918.
Sadler	Back in pulpit on Saturday, July 6, 1918. Also Sunday, July 7, 1918.
O. T. Mattox	Filled the pulpit on Aug. 4, 1918.
S. E. Sadler	On the first Sunday in September, 1918 preached his final sermon as pastor.
Perry Case	Filled the pulpit Saturday, Oct. 5, 1918.

After the service, a short business session was called to select a pastor. Perry Case was elected by unanimous vote. (Quarterly Meeting).

Perry Case	Preached Sunday, Oct. 6, 1918; also preached on Sunday, Nov. 3, 1918.
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He asked to be relieved of his pastoral duties at Wheat Swamp because of his heavy duties at ACC. He desired to give more of his time to the YWCA there.

Joel Vause	A student, was elected to finish the term of Bro. Case on Sunday, Dec. 1, 1918. Vause was released from the pastorate Sept. 6, 1919.
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Perry Case	Saturday, Oct. 4, 1919-June 1925. He really ended his pastorate the first Sunday in May, 1925.
On June 7th, 1925, there was not a pastor; the congregation held a short service.	
J. A. Saunders	Filled the pulpit July 4, 1925 through Oct. 4th, 1925.
W. C. Greer	Pastor, Nov. 1925 to Oct. 23, 1927; preached his last sermon as pastor Oct. 23, 1927. Nov. 1927 — no pastor — no service.
Harvey Brookbank	of Wilson conducted services on Dec. 4th, 1927.
Robert F. Bristol	of Woodriver, Ill., served for the year 1928 as pastor.
W. Wigman	Served Jan. 6th, 1929 to Sept. 6, 1931.
George Henry Sullivan	Oct. 4, 1931-Oct. 1, 1944 — Served 13 years.
Wilbur Bennett	1944-1947.
R. R. Miller	1947--
Rabon Rose	1947, 1948, 1949. First sermon Sept. 18, 1947.
Horace Garris	1950.
R. R. Miller	1951, 1952.
Gleen Savage	1953.
W. H. Montgomery	1954 (Installed Apr. 4, 1954 — First full time pastor).
Wilbur Ballinger	1954, 1955, 1956.
Dr. Rogers	Interim Pastor.
Morgan McKinney	1959-1960.
Dr. Vere Rogers	Interim Pastor.
James Mahoney	July 1, 1960-1962.
Dr. Vere Rogers	Interim Pastor.
Norman Polk	1963-1964.
Dr. Rogers	Interim Pastor.
Kenneth Hughes	1965 to Aug. 1966.
Leslie Wilkins	Aug. 1966 to Dec. 31, 1973.
William E. Roberts	Feb. 1, 1973. ⁶

⁶Source: *Books of the Clerk of the Wheat Swamp Christian Church, Personal Recollections, and recollections of present members.*

Below are a few entries from the clerk's record which relates to some of the church's history. For instance, on January 4, 1931, the clerk paid Tide Water Power Company \$1.46; this seems to be the first light bill; so electric lights must have replaced kerosene lamps the last of November, 1930.

Another item of interest recorded in book 111 is as follows:

The National Bank

The First National Bank

Farmers and Merchants Bank

(Note: All banks closed, but these are listed.)

After the banks closed you will note that many accounts were paid in cash replacing checks.

These items listed below are picked at random:

Apr. 2, 1905	Cash for song books	\$ 2.25
Nov. 5, 1905	Balance of salary of Petree	3.76
Oct. 27,	Bro. McCrary (this was 1907)	3.16
Nov. 10, 1907	J. M. Tyndall	39.01
Jan. 5, 1908	Expense of stove piping (This was before the church was remodeled.)	.60

AFTER REMODELING

Nov. 1908	Frank Sugg, janitor	1.00
May 2, 1909	Janitor and oil	3.34
Sept. 1910	Speigle, Evangelist	50.00
Sept. 1910	J. M. Perry, Singing Evangelist	23.75
Feb. 5, 1911	To Bro. Robert Tyndall	6.28
Sept. 8, 1911	S. P. Speigle, Evangelist	55.00
Dec. 3, 1911	Janitor and oil	13.00
Dec. 12, 1912	Janitor service and oil	12.68
Dec. 8, 1912	F. R. Hodges for song books	9.00
Sept. 8, 1913	Paint roof and clean yard	6.00
Sept. 11, 1913	Printing programs	1.50
Sept. 11, 1913	J. M. Perry, Sing. Evangelist	30.00
Sept. 1913	B. P. Smith, Evangelist	50.00
Dec. 9, 1913	Anderson Sugg-Janitor and oil	12.70
Sept. 15, 1913	check for lamps B. W. Canady and Son	1.50
Oct. 3, 1912	J. M. Perry, Singing Evangelist	25.00
Oct. 3, 1912	Rich'd. Bagby, Evangelist	41.00
Oct. 5, 1913	J. Fred Jones, State Missions	35.00
June 5, 1915	To Belhaven repairing church	5.00
Sept. 9, 1915	B. P. Smith, Evangelist	40.00
Dec. 1916	S. L. Sadler salary (as pastor) (His first sermon here)	25.00

Feb. 15, 1917	C. C. Ware missions	35.00
Sept. 8, 1917	S. L. Sadler, Revivalist	75.00
Sept. 6, 1925	G. C. White — Lamp shades	.45
Jan. 10, 1926	C. C. Ware — state missions	50.00
Jan. 10, 1926	Mrs. H. W. Brothers CWBM	30.00
Jan. 26, 1926	Suggs, Janitor	14.50
May 1926	J. Wade, Seniff acct	93.43
Aug. 8, 1926	Offering given to Mark Hardy	20.96
Nov. 14, 1926	Ray Jones — song books	14.14
Nov. 14, 1926	Mrs. H. W. Brothers — acct Russell	17.00
Dec. 12, 1926	C. C. Ware — State missions	50.00
Dec. 12, 1926	D. V. Dixon acct for G. M. Rouse for lamps	26.00
Jan. 1927	Greer — salary	50.00
Jan. 9, 1927	N. A. Suggs	23.00
Mar. 13	W. A. Howell — lamp hangers	1.75
Jan. 9, 1927	John P. Dail Hookerton Union	5.00
Mar. 13, 1927	Mrs. F. M. Harrison — lamps	23.00

INCOME

Oct. 23, 1927	Rec'd from Kinston fair booth	191.55
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DISBURSEMENTS

Apr. 1, 1927	D. V. Dixon — paint	13.65
Apr. 1, 1927	R. B. Scott repair heater pipe	4.00
	J. F. Turner — painting roof	8.40
May 18, 1927	John Shepherd, revival services	87.00
Aug. 1927	BOUGHT OF QUINN AND MILLER PIANO	

Aug. 1927	Check from H. W. Brothers	\$44.00
Aug. 1927		21.00

	Total paid \$	65.00
Price of piano		315.00
Paid		65.00

Balance due \$250.00

DISBURSEMENTS FOR OCT. 1927

Oct. 21, 1927	Quinn and Miller (piano)	\$200.00
Oct. 23, 1927	check to W. C. Greer	35.00
Oct. 23, 1927	Nat. Bank, LaGrange	150.00
	Four payments to R. F. Bristol — each for \$54.25	
1928	Disbursements included three checks to R. F. Bristol — each for \$56.25	
	Jan., Feb. and Mar. 1928	

May 2, 1928	J. E. Hood Testaments	\$ 6.00
July 6, 1928	C. W. Poytharees — painting house	78.00

Bristol ended his pastorate at Wheat Swamp the first Sunday in December 1928 and W. Wigman came in as pastor first Sunday in Jan. 1929 at a salary of \$25.00 per month.

George Sullivan preached his first sermon Nov. 1, 1931, succeeding Wigman.

Nov. 11, 1928	J. F. Parrott — insurance	\$ 52.70
Nov. 11, 1928	Quinn and Miller (This was the last payment on the piano.)	50.00
Nov. 8, 1928	Check to W. H. Brunson — revivalist	75.00
Nov. 3, 1929	Check to C. C. Ware	25.00
Mar. 2, 1930	Mrs. W. H. Brothers — CWBM	20.00
Aug. 8, 1930	Joel E. Vause — holding meeting	81.21
Dec. 6, 1931	J. F. Parrott, insurance	16.00
Oct. 2, 1932	Cash to C. B. Marshburn	35.30
Oct. 2, 1932	Cash to Sullivan	25.00
Feb. 5, 1933	Casey's nurseries, shrubbery	2.00
Feb. 5, 1933	Collection plates	6.00
Feb. 5, 1933	Piano tuning	5.00
Aug. 6, 1933	Cash to Sullivan	21.97
Sept. 3,	Cash to Sullivan	8.52
Sept. 10, 1933	Cash to W. H. Brunson	30.00
Oct. 1, 1933	Cash to G. H. Sullivan	27.00
Dec. 3, 1933	Mrs. R. B. Rouse song books	48.00
Mar. 4, 1934	Tuning piano	5.00
June 18, 1934	Woodrow Rouse — Conference Check	12.00
June 18, 1934	Marvin Foyles — Conference Check	12.00
June 18, 1934	Edna Rouse — Conference Check	12.00
June 18, 1934	Hazel Hill — Conference Check	12.00
Aug. 5, 1934	Cash Sullivan — Missionary to India	120.00
Aug. 5	Check Leland Cook — revivalist	50.00
Mar. 3, 1935	Check — Eunice Rouse, Janitor Fee	\$ 4.00
May 6, 1935	Check — Eunice Rouse, Janitor fee	2.00
Sept. 1, 1935	Check to Louis Mayo — revival	50.00

Jan. 3, 1936	Eunice Rouse Janitor	5.00
Jan. 3, 1936	Geo. W. Wells, printing	4.25
Apr. 9, 1937	R. B. Rouse — collection plates	7.00
June 6,	Talmadge Rouse — work on yard	2.70
June 6, 1937	Check to Sullivan — auto tire	20.00
July 9, 1937	A. C. White — communion cups	10.58
Sept. 5, 1937	Ck. O. E. Fox — revival	50.00
Sept. 1937	Check Ray Woodward — singing	15.00
Dec. 5, 1937	J. E. Letchworth — work on church	27.00
Dec. 5, 1937	J. E. Letchworth — wor on church	19.50
Dec. 5, 1937	J. E. Letchworth — work on church	46.50
Dec. 5, 1937	W. C. Sutton — 1 ton coal	10.50
Feb. 6, 1938	Hines Bro. Lumber Co. — Lumber	8.25
Feb. 6, 1938	Eunice, Janitor	5.00
Mar. 6, 1938	D. V. Dixon — Paint and oil	19.00
Mar. 6, 1938	Raymond Pate — painting roof	10.00
May 1, 1938	H. D. Banning — piano tuning	10.00
May 1, 1938	Eunice Rouse, Janitor	5.00
Aug. 7	Expenses — painting church	41.40
Aug. 7, 1938	D. V. Dixon — paint on church	44.41
Sept. 4, 1938	Check J. M. Waters — revival	40.00
Dec. 4, 1938	Eunice Rouse — Jantior fee	10.00
May 7, 1939	Eunice Rouse — Janitor fee	5.00
June 4, 1939	Eunice Rouse — Janitor fee	7.00
June 4, 1939	C. Manly Morton — revival	50.00
Nov. 5, 1939	C. C. Ware — state missions	23.75
Jan. 7, 1940	W. C. Sutton — coal 1 ton	10.50
May 5, 1940	W. F. Watson — janitor	4.00
June 2,	W. F. Watson — work on yard	2.50
Aug. 4, 1940	W. F. Watson — work on yard	2.50
Sept. 1, 1940	J. Wayne Drash, Revival	50.00
Dec. 24, 1940	Fred Foyles, Janitor fee	6.00
Dec. 24, 1940	Pulley's Barbecue — H. Union	21.90

NOTE: *Church Records*

RESOLUTIONS OF RESPECT

Saturday, October 3, 1908

At the close of the Quarterly Meeting held Oct. 8, 1908, the report of the Committee on Resolutions and Respect was submitted as follows:

Whereas Our Father has been fit to remove from our midst our beloved sister, Mrs. Bettie White, therefore be it resolved, First, That in the death of Sister White our church has sustained a great loss and we feel it keenly. Second, that Sister White was a good Christian woman, always ready to lend a helping hand to those in distress. Her family will miss her. Third, That we, the members of Wheat Swamp Christian Church tender our sympathies to the bereaved family and point them to her Christian life as an example worthy of imitation. Fourth, that a copy of these resolutions be entered be spread upon the minutes of the church.

Also the following:

Whereas; God in his infinite wisdom had seen fit to remove from our midst our much beloved sister, Mrs. Persis Hodges, therefore, be it resolved; First, that in the death of sister Hodges a shadow has been cast over us all. Second, that sister Hodges was a good Christian woman ever ready in any good cause, a true and faithful member of our church. She will be missed by her family, the poor, and her church she loved so well. Third, that we the members of Wheat Swamp church extend our sympathy to the bereaved family hoping they will have a happy reunion in Heaven. Fourth, that a copy of these resolutions be spread upon the minutes of our church.

Respectfully submitted, Mrs. A. T. Dawson, Mrs. John F. Gray, Miss Hattie Wilson, Committee.⁷

Saturday, July 6, 1912

Quarterly Meeting

At the close of the service "The Committee on Memorials and Resolutions made the following report:

Report: Since the appointment of this Committee on Memorials and Resolutions a large number (for so short a time) of our beloved brethren and sisters of the congregation have gone home to reap their reward. We miss them and deeply feel the bereavement which has come to us, and extend our profound sym-

⁷Source: *Record of the clerk*; pp. 180, 181 Oct. 3, 1908 — Paul A. Hodges, Clerk. Wheat Swamp Christian Church.

pathy and sorrow to the dear relatives, whose hearts have suffered most, and we commend them to God who doeth all things well. We chronicle the names of the following brethren and sisters of whom no record has been made in our minutes Viz: Sarah Creech, Truenella Dawson, Maud Rouse, Vernon Gray, P. M. Hardy, Mary C. Hill, Sallie Ann Hill, Mammie Hill, Mary A. Rouse, Eliza E. Rouse, Walter Rouse, Jesse Jones, E. L. Sutton, Elizabeth Taylor.

The last named passed away within the last week at the age of 86 years. A good woman with a life full of good deeds. So many passing from us makes quite a vacancy with us and when we think of only of this our hearts are made sad but when we think of the hopes and faith of our loved ones who have gone on before us, we can with love of faith hear the echo of the words of our dear Father as he says to our departed ones "Well done thou good and faithful servant, enter into the joys of the Lord."

We ask that a copy of this be placed in the minutes of the church.⁸

C. W. Howard

J. T. Kennedy

Mollie Hill, Committee

Quarterly Meeting was held in the Wheat Swamp Christian Church Saturday, June 30, 1917. After the business meeting, the committee on resolutions made their report "and the clerk read the resolutions of respect in memory of Bro. Franklin Dail at the time of his death our oldest member. The resolutions were accepted and order put on file, which follows:"

Whereas it has pleased our Heavenly Father to call from our midst to His Eternal Home our friend Bro. Franklin Dail who for many long years has been a faithful and devoted member of the Wheat Swamp Christian Church which church now sadly feels the great loss and while we regret that his voice is forever silent here on earth and that we shall see his face no more we rejoice in the life he lived and feel that he tried to leave the Royal Banner of God waving. "Well done Thou good and faithful servant thy life has not been in vain."

Therefore be it resolved:

1st — That the church at Wheat Swamp whose great

⁸Source: *Minutes of the Clerk*, Paul A. Hodges, pages 145 and 93.

loss it depletes extends its greatest sympathy to his bereaved family

2nd — That his name be kept forever in the memory of the church as an active and devout member ever ready to give a helping hand in the Master's work —

3rd — That these resolutions be spread on the minutes of Wheat Swamp Church, a copy be sent to the bereaved family and to the Watch Tower Pub. Co.

Respectfully submitted,

J. M. Creech

J. F. Rouse

J. M. Mewborne, Committee⁹

Resolutions of Respect for Sue M. Hardy were incorporated in the minutes of The Wheat Swamp Christian Church in August 1919.

Whereas it has pleased our Heavenly Father to take from our midst to her eternal home our good friend and siser, Sue M. Hardy who for nearly 3 score and ten years had been an active force for good in both church and community and

Whereas this church feels the great loss in her death, Therefore, be it ordered 1st — that we extend to the family our greatest sympathy.

2nd — that her name may be kept forever in the memory of the church as a most faithful and Christ like member and one who was always glad to do anything in her power for the good of the church and community.

(She died July 13, 1919 according to Clerk's book)

Respectfully submitted

By

J. M. Creech

J. M. Mewborne

A. C. White, Committee¹⁰

Resolutions of Respect were recorded in the Clerk's book in June 1930 for T. M. Aldridge.

Whereas it has pleased our Father to call to His eternal home our beloved brother, T. M. Aldridge after a long - - - - - life and a member of Wheat Swamp since 1883, (Note: This is a mistake; he transferred to Wheat Swamp 1892) having lived in this community all his life. We rejoice in the life he lived but we shall miss his companionship. His voice is silent and we shall see his face no more. Therefore be it resolved,

⁹Source: Clerk's Book — Wheat Swamp Christian Church, Year 1917 — J. M. Creech, Clerk, 1917.

¹⁰Source: Clerk's Book, 1919. J. M. Creech, Clerk page 100.

- 1) that the church, Sunday School and community extend our heart felt sympathy to the bereaved family
- 2) that his name be kept forever in memory of the church ever ready to give a helping hand to the Master's cause.
- 3) that these Resolutions be spread on the record of Wheat Swamp Church, a copy to be sent to the bereaved family and a copy be sent to the North Carolina Christian for publication.

Respectfully submitted,
J. F. Rouse
W. B. Rouse
F. D. Hill¹¹

Note: M. B. Creech and T. M. Aldridge married sisters, daughters of James Madison and Nancy Hines.

GROVER CLEVELAND WHITE

Whereas God has called to his eternal reward our friend and brother, G. C. White which was an ever faithful worker in Wheat Swamp Church having been a member since 1914 and on the Board of Deacons since January 1923. We rejoice in the life he lived but we shall miss companionship with him. But we know God makes no mistakes in his wonders to perform for we know that God works in mysterious ways. His voice is silent and we shall see his face no more, therefore be it Resolved:

1st that the church, Sunday School and community extend our heartfelt sympathy to the bereaved family.

2nd that his name be kept as a devout and faithful member ever ready to give a helping hand to the Master's Cause.

3rd. that these Resolutions be spread on the records of Wheat Swamp Church and a copy be sent to the bereaved family.

Respectfully submitted,
J. Paul Hill
A. C. White
T. J. Rouse
Mrs. Julia Hodges.¹²

J. ALBERT FOYLES

Whereas God in his infinite wisdom has called to His eternal reward our friend and brother, J. Albert Foyles who has lived in this community all his life. We rejoice in the life he lived

¹¹ Source: Clerk's Book, 1930, page 162. J. P. Hill, Clerk.

¹² Source: Clerk's Book, December 1941.

and set an example that his children are faithfully following. He was ever ready to give a helping hand in both the church and Sunday School but we know God makes no mistakes in His wonders to perform, therefore be it Resolved:

That the church, Sunday School and community extend our heartfelt sympathy to the bereaved family and pray that God may comfort them in their great loss.

Respectfully submitted,
J. Paul Hill
Hugh E. Hardy
Ray W. Jones¹³

HETTIE (HINES) ALDRIDGE

Whereas God has seen fit to remove from our midst our friend and sister, Hettie Aldridge, the oldest member of Wheat Swamp Christian Church, having taken membership with this church in October 1883 and baptised by Latham. She has been a good co-worker in this church all her life. We know her voice is silent - - - - Therefore: Be it resolved that the Church, Sunday School extend our heartfelt sympathy to the bereaved family and pray that God may comfort them in their great loss; that a copy be sent to the bereaved family and a copy to Wheat Swamp Christian Church.

Respectfully submitted,
John L. Sutton
A. C. White
Hugh E. Hardy¹⁴

JULIA DALY HODGES

God in His infinite wisdom has called to His eternal home our friend and sister, Julia Hodges, one of the oldest members of Wheat Swamp Christian Church, having joined this church in August, 1886 and baptised by J. H. Harper. - - - - -

Respectfully submitted,
Ollie White Edwards
J. Paul Hill
Mrs. John P. (Mina Stroud) Dail
T. J. Rouse¹⁵

¹³Source: Clerk's Record, January 1942.

¹⁴Source: Church Records, August 1943.

¹⁵Source: Church Records, August 1943.

ALBERT C. WHITE

Whereas God in his infinite Wisdom has called to His Eternal home after a long and earthly life our friend and brother, Albert C. White, at present time the oldest member of Wheat Swamp Christian Church having joined this church in the year of our Lord 1887 and baptised by Dr. J. H. Harper in August of that year. He has been a great co-worker in the church all his life
----- etc.

Respectfully submitted,
Hugh E. Hardy
H. F. Rouse
G. P. Aldridge
Roscoe L. Herring
Roscoe Hill
R. B. Rouse
Ray W. Jones¹⁶

NORMAN LEE BARFIELD

Whereas on December 3rd, 1944 or on March 10, 1945, Norman Lee Barfield who was serving in the armed forces lost his life in Germany and his body now rests on the water front in Holland. He was a member of Wheat Swamp Christian Church having joined in September 1933 and baptised by W. H. Brunson of Ayden; he leaves a wife and two children, a father and mother and brothers and sisters to mourn his loss -----

Respectfully submitted,
Jno. L. Sutton
Jack Sutton
Roscoe L. Herring
T. J. Rouse
C. M. Rouse¹⁷

Resolutions of Respect were also written and recorded for the following deceased members:

Resolutions of Respect in memory of Mrs. Ruth Brothers were written by J. Paul Hill, A. L. Gray, T. J. Rouse, Roscoe Herring, Ray W. Jones, Hugh E. Hardy, G. C. White, R. B. Rouse, H. F. Rouse, G. H. Sullivan and reported March 1936.

Other Resolutions of Respect in Memory of the following were reported:

Mrs. Lula Sue Dail (June 4, 1868-June 28, 1936) written by

¹⁶Source: Church Record, September, 1945.

¹⁷Source: Clerk's Book, Recorded Sept. 1945 or about that date.

Mrs. Rupert Rouse and Mrs. Claude Rouse and reported January 9, 1937.

Resolution of Respect in memory of Miss Mabel Hill were written by Mrs. Herman Johnson, nee Ruth Dail, and reported December 1922.

Resolution of Respect in Memory of Barbara Herring Emerson, wife of T. J. Emerson, were written by Mrs. T. M. Aldridge, Mrs. Lula S. Dail and George M. Rouse and reported September 1925.

Resolution of Respect in Memory of James M. Mewborne were written by Frank Rouse, Mrs. Troy Rouse, and Mrs. Herbert Hill and reported September, 1925.

Frank D. Hill died March 1932. His ancestors were members of this church during Free Will Baptist days. Resolutions of Respect in memory of Frank D. Hill were written by Mr. R. B. Rouse, Mrs. H. W. Brothers, Mrs. J. M. Hodges, formerly Mrs. Roland F. Hodges, and reported May 17, 1932.

Resolution of Respect in Memory of Frank White were written by Sallie D. White, Roscoe Herring, J. Paul Hill and reported to the church in August, 1932.

Resolution of Respect in Memory of J. Franklin Jones were written by J. Paul Hill, Hugh E. Hardy and H. W. Brothers and reported September 1932.

Resolutions of Respect in Memory of Guy M. Jones were written by J. Paul Hill, Mrs. R. B. Rouse, A. C. White and reported September, 1933.

Resolution of Respect in Memory of Henry Warren Brothers were reported by the Committee on Resolutions June 1935,

Resolutions of Respect in Memory of Clemmie Rouse were written by Mrs. H. W. Brothers, Mrs. J. F. Kennedy, Mrs. Glen G. Mewborne and reported July 4, 1908.

Resolutions of Respect in Memory of Addie Mosely were written by Mrs. H. W. Brothers, Mrs. Glen G. Mewborne and reported July 4, 1908.

MEMBERSHIP

Many descendants of the Wheat Swamp Free Will Baptist Church have continued their allegiance to this church after the transition as revealed by the membership roll. Many have intermarried and changed surnames. The names of descendants of the Creech, Dail, Wilson, Jones, Hill, Rouse, Hardy, Aldridge,

White, Gray, Suggs, Sutton, Parrott, and other families are still on the church roll.

Parrott M. Hardy, Sr. (June 12, 1810-September 12, 1866) ; Parrott M. Hardy, II (February 8, 1846-April 8, 1908) are examples of loyalty to the brotherhood. The latter's wife, Susan McKinnie LaRoque Hardy (November 24, 1848-July 13, 1919) was a devoted worker in the church as evidenced by Resolutions of Respect that were written as a memorial to her.

Ezekiel Creech, Jr., born about 1775 made his home near Wheat Swamp Church. He married Mary Elizabeth _____. Four daughters and two sons were born to this union: namely,

1. Mary married Drewry Hill
2. One daughter married John Kennedy
3. Penelope married Henry Bell
4. Elizabeth married William B. White
5. Ezekiel III married Mary E. _____
6. Stephen Abel (1810 died before 1850) married Martha Miller.

The following children were born to Stephen Abel Creech and Martha Miller: (a) Henry Creech, born 1840, died young; (b) Miller Benjamin Creech (1830-December 31, 1907) ; married Mary J. Bell. One son, Joshua Benjamin Creech was born to this union. After his first wife's death, Miller Benjamin Creech married Sarah E. Hines, daughter of Nancy Thompson and James Madison Hines. The children to reach adolescence to this union were Milton Creech, who married Lena Waters, and James M. Creech, who married Kate Underwood. The latter was clerk of this church from 1915 until he moved to Wilson in 1920.

The children born to Milton and Lena Waters Creech were Robert and John Miller Creech. The latter is now, (1976), serving as one of the Trustees of the church.

William B. White (1804-1883) died at the home of his son-in-law, Bright Hill. His son, Frank White died during the Civil War in New York. His daughter, Winifred, married Joseph Parrott; his daughter, Julia, married Benjamin Parrott III; his daughter, Elizabeth, married J. Frank Rouse.

Note: The above information was taken from local grave yards, Church Records and from information from James M. Creech, R.F.D., Snow Hill, N. C.

Note: Elizabeth Creech, mentioned above, married William B. White. Their children were John, Frank, and Mary White. Mary married Bright Hill. Herbert Lee Hill, who married Molly Hardy, was one of the children born to this union.

Drury Hill (1790-1874), who lived near the church, married Mary Creech, daughter of Ezekiel Creech, Jr. The following children were born to this union: Esther, John D., Patsy, Hardy, and Elizabeth Hill. William B. Hill was named executor of his estate. He left "John D. Hill five acres of land on the north side of the branch, the same I bought of John Gray and all the hogs that shall belong to me at the time of my death." The rest of his real estate he left to Patsy Hill Sutton, wife of Joseph Sutton; Elizabeth Hill Jones, wife of William Jones; and Esther Hill and Hardy Hill. Several of the descendants of the above families live in this county and Greene.

Source: Book "A", pp. 23, 24, 25, Clerk's Office,
Lenoir County, Kinston, N. C.

This church has served as a banyan tree and planted its branches that have instituted other churches. I hope the membership roll will give the readers some insight into their ancestry.

Some of the oldest members of Wheat Swamp Christian Church and some who worshipped in the Sanctuary Prior to the Civil War:

Miller B. Creech, b. 13 September 1830, died 31 of December 1907.

Mrs. Miller B. Creech, (first wife) Mary Bell.

Sarah E. Hines Creech (second wife) b. 22nd January 1853-14 September 1910.

Isabel Wilson, November 15, 1768-October 24, 1838
(Grandmother of F. Dail)

D. A. Murphy, February 7, 1832-May 1st, 1880

Sarah Jane Pate Murphy Dail, November 28, 1836-June 23, 1889. (This is Franklin Dail's second wife.)

Franklin Dail, February 9th, 1837-April 10, 1917

Mary Ella Pridgen Dail, December 10, 1849-September 7th, 1880 (First wife of Franklin Dail)

Jesse Pridgen,

(Father of Mary Ella Pridgen Dail)

Tessie Bruton Pridgen,

(wife of Jesse Pridgen and mother of F. Dail's first wife)

Elizabeth (Betty) Dail Rouse, July 26, 1838-August 13, 1897 (Sister of F. Dail)

Susan Dail, November 15th, 1840-May 7th, 1859
(Sister of F. Dail)

Thomas Pinkney Dail, July 28, 1843-September 9th, 1895
(Brother of F. Dail)

Margaret Olivia Pridgen Dail, January 1st, 1859-November 16, 1887 (wife of Thomas P. Dail)

Mary Elizabeth Wilson Dail, 1803-1889
 (Mother of Franklin Dail)
 Lemon Dail, died April 19, 1865
 (Father of Franklin Dail)
 James Franklin Jones, August 12th, 1833-May 3rd, 1863
 (Died in War)
 Elizabeth Hill Jones, April 23, 1834-July 2, 1886
 (wife of Franklin Jones)
 James Madison Hines, April 11, 1811-June 11, 1889
 Nancy Hines, February 6, 1830-August 12, 1874
 Gertrude Hines, November 28, 1855-July 4th, 1939
 Alexander Wilson, b. 1816-Died December 28, 1872
 Jesse Kennedy, January 1, 1781-May 25, 1856
 (Baptised 1809 at 28 years of age)
 J. W. Daly
 Eliza Daly
 Hattie C. Daly Died April 1906
 Truenella Dawson Died 1909
 Betsey Taylor
 Albert Foyles
 John T. Gray
 Lemuel Gray
 Mollie Gray
 Nancy Gainey
 J. C. Hartsfield
 P. M. Hardy Died 1908
 Wm. T. Hill
 Persis S. Hodges Died June 1908
 Sue M. Hardy
 Mary C. Hill
 Nancy Hartsfield
 Sallie Ann Hill
 Eunice C. Hill
 William Jones
 Susan Jones
 Georgia Kennedy
 Persis S. LaRoque
 Addie Moseley
 P. T. Parrott
 Sallie Parks
 Pauline C. Pridgen
 Walter Rouse
 Bettie C. Rouse
 Mary A. Rouse
 E. L. Sutton Died November 25, 1908
 Josiah Sutton Died November 1902
 George Sutton
 Josiah H. Sugg

¹⁸Source: The above information was taken from Clerk's Record of Wheat Swamp Church, from tombstones, C. C. Ware's Tar Heel Disciples, Family records, Reminiscences.

Note: Census U. S. of 1850 shows that Alexander Wilson was born 1816.

Bettie Sutton	
Mary A. Sutton	
Elizabeth Spivey	
Zylphia Sugg	
Laura C. Sutton	
Hattie Wilson	1854-November 24, 1930
Nancy Wade	
Augustus Young	Died September 1904
Bettie Britt	
Emma A. Byrd	
Deborah Canady	
Bruce Dixon	
Catherine Wilson	B. 1800
Penelope Wilson (Moore)	1802
Argent Wilson	B. 1798
Sarah C. Wilson	B. 1833 ¹⁰
Chelly (Warters) Wilson	
Hettie Hartsfield	
P. A. Hardy	
R. F. Hodges	
D. A. Hill	
Reuben Barrow	
S. E. Hodges	
Hugh P. Sutton	

BELOW IS THE MEMBERSHIP OF WHEAT SWAMP
CHRISTIAN CHURCH AS REVISED IN 1900
and

THE NAMES OF MEMBERS ADDED THROUGH 1917

Name	Date of Admission	Preacher
Hettie Aldridge	1883	J. Latham

Names of Those Who Became Members in 1885

Jessie Jones	August 12, 1885	H. D. Harper
Ashley Kennedy	August 12, 1885	H. D. Harper
Hattie A. Martin	January 1885	By certificate
Mittie Pate	August 12, 1885	H. D. Harper
Frank Rouse	August 12, 1885	H. D. Harper
Frank Hill	August 12, 1885	H. D. Harper

Those Who Became Members in 1886

Name	Date of Admission	Preacher
Minnie Britt	August 1886	H. D. Harper
Ruth Kennedy Brothers	1886	H. D. Harper
Nora Churchill	1886	H. D. Harper
Trecia Elmore	1886	H. D. Harper
Emma Wilson Edwards	1886	H. D. Harper
Edgar L. Hardy	1886	H. D. Harper

(Hardy from Trenton, Jones Co.)

¹⁰ *Ibid*: and Census of 1850 (U. S. Census).

Paul A. Hodges	1886	H. D. Harper
Lizzie Hill Faulkner	1886	H. D. Harper
Lyda Hardy	1886	H. D. Harper
(From Georgia)		
Julia Daly Hodges	1886	H. D. Harper
Susan Slaughter	1886	H. D. Harper
Nannie Sugg	1886	H. D. Harper
Martha Skeins	1886	H. D. Harper
(Admitted by a vote of the church)		
John T. Wilson	1886	H. D. Harper
Elizabeth C. White	1886	H. D. Harper
(Adm. by certificate)		

Those Who Became Members in 1887

William Churchill	August 9, 1887	J. R. Tingle
Eva Churchill	August 9, 1887	J. R. Tingle
Ava Gray	October 22, 1887	H. D. Harper
John T. Kennedy	1887	J. R. Tingle
Mrs. Zodie Kennedy	1887	J. R. Tingle
E. T. Mosley	1887	J. R. Tingle
Newton Perry	October 2, 1887	H. D. Harper
Rufus Turner	October 2, 1887	H. D. Harper
T. J. Wilson	1887	J. R. Tingle
Albert White	1887	J. R. Tingle
Glenn Gray	1887	H. D. Harper

Those Who Became Members in 1888

Florence Hill	August 1888	J. R. Tingle
Mollie Sugg	August 1888	J. R. Tingle
Laura Hill Moore	1888	H. D. Harper

ADDITIONS TO THE MEMBERSHIP IN 1891

Name	Date of Admission	Preacher
Mrs. Ruth P. Taylor	1891	S. W. Summerell
Mrs. Hettie Taylor	1891	S. W. Summerell
John Sugg	1891	S. W. Summerell
(left by letter 1904)		
Eula Bright	September 1891	H. D. Harper
Thomas R. Hill	1891	S. W. Summerell
Mrs. Bettie B. Taylor	1891	S. W. Summerell
Hubert Parrott	1891	S. W. Summerell
(Dis. by letter April 3, 1904)		
Moved to Dover		
Myrtle Hill Wilson	1891	S. W. Summerell
Robert Sugg	1891	S. W. Summerell
James Sugg	1891	S. W. Summerell
Ruth Rouse White	1891	S. W. Summerell
(Address, Falling Creek)		
Palsey Wade	1891	S. W. Summerell
(Address, Falling Creek)		

Note: The records do not show any additions in 1889 or 1890.

ADDITIONS TO THE MEMBERSHIP 1892

T. M. Aldridge	August 1892	By letter
J. B. Britt	(Address, Institute) August 1892	J. R. Winfield
Joshua Creech	(Address, Greene Co.) September 1892	S. W. Summerell
Jacob F. Dail	August 1892	J. R. Winfield
F. R. Hodges	August 1892	J. R. Winfield
Robert G. Hodges	August 1892	J. R. Winfield
	(Address, Kinston)	
R. L. Herring	August 1892	J. R. Winfield
	(Address, Institute)	
E. D. Hines	August 1892	J. R. Winfield
	(Address, Institute)	
Mittie Harrison	August 1892	J. R. Winfield
Ralph Kennedy	September 1892	J. R. Winfield
	(LaGrange)	
Joe H. Kornegay	August 1892	J. R. Winfield
	(Greene Co.)	
Sarah Kennedy	August 1892	J. R. Winfield
	(Greene Co.)	
Joe Lovit	August 1892	J. R. Winfield
	(By taking membership)	
Mollie Lovit	August 1892	J. R. Winfield
	(By taking membership)	
Mary E. Turnage	1892	J. R. Winfield
	(Institute — Moved to Dunn)	
Name	Date of Admission	Preacher
Emma Tilghman	1892	J. R. Winfield
Bruce Sutton	1892	J. R. Winfield
	(Kinston)	
George Skeen	1892	J. R. Winfield
Julia White	1892	J. R. Winfield
	(Address, Institute)	
Susan Young	1892	J. R. Winfield
Hattie Simmons	1892	
Lucretia Vause	1892	J. R. Winfield
	(Address, Institute)	

ADDITIONS TO MEMBERSHIP 1893

W. E. Sutton	1893	S. W. Summerell
Levi Sugg	Aug. 1893	S. W. Summerell
Willie Gray	Aug. 1893	S. W. Summerell
	(Address, Institute)	
Mary Parrott	1893	S. W. Summerell
	(Address, Institute)	
Willie Sutton	1893	S. W. Summerell
Carrie Wilson	1893	S. W. Summerell
	(Address, Goldsboro)	

Lula S. Dail	Aug. 1893	S. W. Summerell
	(Address, Institute)	
Alonza Hill	1893	S. W. Summerell
	(Address, Darlington, S. C.)	

ADDITIONS TO MEMBERSHIP 1894

Lillie P. Hodges	Aug. 1894	S. W. Summerell
Ora L. Sutton	1894	S. W. Summerell
Lula Singleton	1894	S. W. Summerell
Mrs. Walter Webb	Apr. 1894	S. W. Summerell
Sarah J. (Dail) Parrott	Apr. 1894 By letter	S. W. Summerell

ADDITIONS TO MEMBERSHIP 1895

May Albritton	Taking membership	Address: Institute
Pearl Harrison	1895	S. W. Summerell
Pearlina Nethercut	1895	S. W. Summerell
Maggie Nethercut	1895	S. W. Summerell
W. H. Turnage	1895	S. W. Summerell

ADDITIONS TO MEMBERSHIP 1896

Augusta Wiggins	1896	H. C. Bowen
Bela Sugg	1896	H. C. Bowen
Mrs. Lola Sutton	1896	H. C. Bowen
Maude Dawson	1896	H. C. Bowen
	(Address-Institute)	
Adolph Gray	1896	H. C. Bowen
	(Address-Institute)	
Lula Gray	1896	H. C. Bowen
	(Address-Institute)	
W. A. Hardy	Feb. 1896 Taking membership	
	(Address-Institute)	
Will Hardy	Sept. 1896	H. C. Bowen
Stephen Hardy	Sept. 1896	Summerell and Bowen
Willie Pridgen	1896	H. C. Bowen
S. M. Smith	1896	Taking membership
Lewis Turnage	1896	H. C. Bowen
Arden Taylor	1896	H. C. Bowen

ADDITIONS TO MEMBERSHIP 1897

Claude Aldridge	1897	S. W. Summerell
	(Address-Institute)	
Tiffany Brown	1897	S. W. Summerell
	Kinston	
Milton M. Creech	1897	S. W. Summerell
	Institute	
Rachel Taylor	1897	S. W. Summerell
Daisy Gray	1897	Waters
	Institute	

Esbran Waters Hill	1897	Waters
	Institute	
Thomas Jones	1897	S. W. Summerell
Susan Jones	1897	S. W. Summerell
Rachel Lane	1897	S. W. Summerell
Eva Mosely	1897	S. W. Summerell
Ethel Parrott	1897	S. W. Summerell
Presently living in Kinston		
Luther Sugg	1897	S. W. Summerell
Albert Tyndall	1897	S. W. Summerell
Nola Spivey	1897	S. W. Summerell
Sack Sugg	1897	S. W. Summerell
Oscar J. White	1897	S. W. Summerell
Noah Warters	1897	S. W. Summerell
	LaGrange	

ADDITIONS TO MEMBERSHIP 1898

Name	Date of Admission	Preacher	Address
Henry Allen	1898	S. W. Summerell	Institute
George Allen	1898	S. W. Summerell	Institute
Hattie Daly	1898	Taking membership	
Susie Daly	1898	Taking membership	
John L. Hill	1898	Taking membership	
Mark Hardy	1898	S. W. Summerell	
Clara G. Hill	1898	Taking membership	
Mammie Hill	1898	Petree	
Nettie Hardy	1898	D. H. Petree	
Mrs. Anna Johnson	1898	S. W. Summerell	
Bingham Sutton	1898	S. W. Summerell	
Anna Thomas	1898	S. W. Summerell	
Bertha Rouse	1898	S. W. Summerell	

ADDITIONS TO MEMBERSHIP 1899

James Pridgen	1899	W. G. Johnson
Leon Sutton	1899	W. G. Johnson
Jesse Sugg	1899	W. G. Johnson
John Tyndall	1899	Taking membership
Lucy Turnage	1899	W. G. Johnson
Emma Tyndall	1899	Taking membership
Ella Sugg	1899	Taking membership
Hettie Sugg	1899	S. W. Summerell

ADDITIONS TO MEMBERSHIP 1900

Carl Sullivan	1900	D. H. Petree
Cora F. Sutton	1900	D. H. Petree
Annie Sugg (Poplin)	1900	D. H. Petree
Nannie Turnage	1900	D. H. Petree

Thelma Sullivan	1900	D. H. Petree
Effie Dawson	1900	D. H. Petree
Ozora L. Creech		
(Herring)	1900	D. H. Petree
Mattie Egely	1900	D. H. Petree
Mary S. Gray	1900	D. H. Petree
Hattie Hill (Holland)	1900	Taking membership
Martha Hill	1900	D. H. Petree
Mary Laws	1900	D. H. Petree
Mary Mosely	1900	D. H. Petree

ADDITIONS TO MEMBERSHIP 1901

Eddie Dawson	1901	W. G. Johnson	
Mary Grant	1901	W. G. Johnson	
Neppie Jones	Sept. 1901	W. G. Johnson	
Charly Nobin	1901	By Letter	
Mattie Nobin	1901	By Letter	
David Tyndall	1901	W. G. Johnson	
Mary M. White	1901	W. G. Johnson	Institute
Mark Wiggins	1901	W. G. Johnson	
Herman Wiggins	1901	W. G. Johnson	
Hugh Wiggins	1901	W. G. Johnson	
J. M. Mewborne	1901	By Letter	
Rupert Rouse	1901	N. G. Wartens	

ADDITIONS TO MEMBERSHIP 1902

Martha Bell	1902	By Letter
Miss Fannie Dail	1902	By Letter
Jas. Z. Tyndall	1902	By Letter
Etheldred Vause	1902	By Letter
Mrs. Nancy Vause	1902	By Letter

ADDITIONS TO MEMBERSHIP 1903

Robert Aldridge			
(Berta)	1903	Petree	Institute
Gordon Aldridge	1903	Petree	Institute
James Creech	1903	Petree	Institute
Roland Hill	1903	Petree	
Tiney Jones	1903	Petree	
C. M. Rouse	1903	Petree	

(Note: There seems to be no additions in membership for the year 1904)

ADDITIONS TO MEMBERSHIP 1905

Wyche Taylor	1905	By Letter	Kinston
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ADDITIONS TO MEMBERSHIP 1906

Jas. L. Hardy	1906	C. W. Howard
Mattie Hill	1906	C. W. Howard

Lillie Hill	1906	C. W. Howard
Vernon Gray	1906	C. W. Howard
Inez Creech	1906	C. W. Howard
Osborne Colie	1906	C. W. Howard

ADDITIONS TO MEMBERSHIP 1906 (continued)

Nellie Dawson	1906	C. W. Howard	
Annie Lee Dail	1906	C. W. Howard	
Ruth Dail	1906	C. W. Howard	
Ethel Emerson	1906	C. W. Howard	
Edna Emerson	1906	C. W. Howard	
Geo. Emerson	1906	C. W. Howard	
Eliza Emerson	1906	C. W. Howard	
Cornelius Gray	1906	C. W. Howard	
		Taking membership	
Lydia Gray	1906	C. W. Howard	
Guy White	1906	C. W. Howard	
Ora Turner	1906	C. W. Howard	
(Wetherington)		(now lives in Kinston-year 1975)	
Lula Turner	1906	C. W. Howard	
		(now living)	
Nellie Rouse	1906	C. W. Howard	
George M. Rouse	1906	C. W. Howard	
		Taking membership	
Glennie Rouse	1906	C. W. Howard	
		Taking membership	
Harvey Rouse	1906	C. W. Howard	
Ray Hardy	1906	C. W. Howard	
Hattie K. Hodges	1906	C. W. Howard	LaGrange
(Worthington)			
Bessie Hodges	1906	C. W. Howard	LaGrange
(Byrd)			
Alva Hardy	1906	C. W. Howard	
Hebrew Jones	1906	C. W. Howard	
J. Mewborne	1906	C. W. Howard	
Hattie Lee Pate	1906	C. W. Howard	
(Croom)			

ADDITIONS TO MEMBERSHIP 1907

C. W. Howard, Minister

Delia Barfield	1907	C. W. Howard - Davis, Revivalist
Bernice Barfield	1907	C. W. Howard - Davis, Revivalist
Wyatt Creech	1907	C. W. Howard - Davis, Revivalist
Agnes Dail	1907	C. W. Howard - Davis, Revivalist
Dora Gray	1907	C. W. Howard - Davis, Revivalist
Levy Gray	1907	C. W. Howard - Davis, Revivalist
Bertha Hill	1907	C. W. Howard - Davis, Revivalist
Katie Kornegay	1907	C. W. Howard - J. M. Tyndall, Revivalist

Walter Rouse	1907	C. W. Howard - Davis, Revivalist
John Turner	1907	C. W. Howard - Davis, Revivalist
Mark Turner	1907	C. W. Howard - Davis, Revivalist
Bessie Taylor	1907	C. W. Howard - Davis, Revivalist
Robt. Tyndall	1907	C. W. Howard - Jno. Tyndall, Revivalist
Floyd Warters	1907	C. W. Howard - Davis, Revivalist
William Watson	1907	C. W. Howard - Davis, Revivalist

ADDITIONS TO MEMBERSHIP 1908

C. W. Howard, Minister

W. D. Hughes	1908	C. W. Howard, Kinston By Letter
Harvey Hill	1908	C. W. Howard - Tyndall, Revivalist
Sally Brown (Colie)	1908	C. W. Howard - By Letter

ADDITIONS TO MEMBERSHIP 1909

C. W. Howard, Minister

J. B. Colie	1909	C. W. Howard - Tyndall, Revivalist
Mrs. Pattie Mewborne	1909	C. W. Howard - By letter from Kinston
Mrs. Hattie Hill Brown Rouse	1909	Taking membership

ADDITIONS TO MEMBERSHIP 1910

C. W. Howard, Minister

James Aldridge	1910	C. W. Howard, Speigal, Revivalist
Lucy Brothers (Jones)	1910	C. W. Howard, Speigal, Revivalist
John Daly Brothers	1910	C. W. Howard, Speigal, Revivalist
James Brothers	1910	C. W. Howard, Speigal, Revivalist
Jesse Barfield	1910	C. W. Howard, Speigal, Revivalist
Bertie Creech	1910	C. W. Howard, Speigal, Revivalist
Lena Creech	1910	C. W. Howard, Speigal, Revivalist
Naomi Dail	1910	C. W. Howard, Speigal, Revivalist
Cleveland Dawson	1910	C. W. Howard, Speigal, Revivalist
Barbara Emerson	1910	C. W. Howard, Speigal, Revivalist Taking membership

T. J. Emerson	1910	C. W. Howard, Speigal, Revivalist
Belle Edwards (Sutton)	1910	C. W. Howard, Speigal, Revivalist
Mrs. Effie Poole Emerson	1910	C. W. Howard, Speigal, Revivalist
Chalice Herring Eastham	1910	C. W. Howard, Speigal, Revivalist
Lula Grant	1910	C. W. Howard, Speigal, Revivalist
T. W. Gray	1910	C. W. Howard, Speigal, Revivalist
Mrs. Will Gray	1910	C. W. Howard, Speigal, Revivalist
Mrs. Adolph Gray	1910	Taking membership C. W. Howard, Speigal, Revivalist
Annie Grant	1910	Taking membership C. W. Howard, Speigal, Revivalist
Thos. Gray	1910	C. W. Howard, Speigal, Revivalist
Nora Grant	1910	C. W. Howard, Speigal, Revivalist
Lotchin Hill Gray	1910	C. W. Howard, Speigal, Revivalist
Claire Hodges Pascall	1910	C. W. Howard, Speigal, Revivalist
Bertie Hill	1910	LaGrange C. W. Howard, Speigal, Revivalist
Paul Hill	1910	C. W. Howard, Speigal, Revivalist
Noah Hill	1910	C. W. Howard, Speigal, Revivalist
Hirchell Hill	1910	C. W. Howard, Speigal, Revivalist
Tessie Hill	1910	C. W. Howard, Speigal, Revivalist
John D. Hill	1910	C. W. Howard, Speigal, Revivalist
Langhorne Hardy	1910	C. W. Howard, Speigal, Revivalist
P. A. Hardy	1910	C. W. Howard, Speigal, Revivalist
Mildred Hill (Johnson)	1910	C. W. Howard, Speigal, Revivalist
Lucy Herring (Jones)	1910	C. W. Howard, Speigal, Revivalist
William Murphy	1910	C. W. Howard, Speigal, Revivalist

Henrietta Jones	1910	C. W. Howard, Speigal, Revivalist
Maggie Perry	1910	C. W. Howard, Speigal, Revivalist
Sudie Poole (White)	1910	C. W. Howard, Speigal, Revivalist
Mary Perry	1910	C. W. Howard, Speigal, Revivalist
Bernice Pate	1910	C. W. Howard, Speigal, Revivalist
Bessie Lee Russell	1910	C. W. Howard, Speigal, Revivalist

ADDITIONS TO MEMBERSHIP 1910

C. W. Howard, Minister (continued)

Donnie Slaughter	1910	C. W. Howard, Speigal, Revivalist
Kirby Sugg	1910	C. W. Howard, Speigal, Revivalist
Bertie Sugg	1910	C. W. Howard, Speigal, Revivalist
Glenn Sugg	1910	C. W. Howard, Speigal, Revivalist
Edith Spivey	1910	C. W. Howard, Speigal, Revivalist
Mollie Turner	1910	C. W. Howard, Speigal, Revivalist
Kennedy Taylor	1910	C. W. Howard, Speigal, Revivalist
Frank E. Thornton	1910	C. W. Howard, Speigal, Revivalist
Mrs. Glenn Thornton	1910	C. W. Howard, Speigal, Revivalist
Earnest Vaughan	1910	C. W. Howard, Speigal, Revivalist
Jasper Vause	1910	C. W. Howard, Speigal, Revivalist
Paul Warters	1910	C. W. Howard, Speigal, Revivalist
Annie Wilson	1910	C. W. Howard, Speigle, Evangelist Institute
Alma Wilson	1910	C. W. Howard, Speigle, Evangelist Institute
Walter Wilson	1910	C. W. Howard, Speigle, Evangelist Institute
P. H. Wilmouth	1910	C. W. Howard, Speigle, Evangelist
Roland Wade	1910	C. W. Howard, Speigle, Evangelist

ADDITIONS TO MEMBERSHIP 1911

C. W. Howard, Pastor

Maud Churchill	1911	C. W. Howard, Pastor, Speigle, Evangelist
Hugh Hardy	1911	C. W. Howard, Pastor, Speigle, Evangelist
Thom. Hughes	1911	C. W. Howard, Pastor, Speigle, Evangelist
Eva Gray	1911	C. W. Howard, Pastor, Speigle, Evangelist
Oscar Grant	1911	C. W. Howard, Pastor, Speigle, Evangelist
Walter Grant	1911	C. W. Howard, Pastor, Speigle, Evangelist
Pennie Moye	1911	C. W. Howard, Pastor, Speigle, Evangelist
Arthur Moye	1911	C. W. Howard, Pastor, Speigle, Evangelist
Frank E. Thornton	1911	C. W. Howard, Pastor, Speigle, Evangelist
Carl Sutton	1911	C. W. Howard, Pastor, Speigle, Evangelist
Charlotte Hodges	1911	C. W. Howard, Pastor, Speigle, Evangelist
Mrs. Glenn Thorton	1911	C. W. Howard, Pastor, Speigle, Evangelist
Edward Sowers	1911	C. W. Howard, Pastor, Speigle, Evangelist

ADDITIONS TO MEMBERSHIP 1912

Laura Alphin	1912	C. W. Howard, Pastor ; Marshburn, Evangelist
Gladys Hill	1912	C. W. Howard, Pastor ; Marshburn, Evangelist
Mrs. Roland Hill	1912	C. W. Howard, Pastor ; Marshburn, Evangelist

ADDITIONS TO MEMBERSHIP 1913

Doremus McLawhorn	1913	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Wilbur Rouse	1913	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Bruce Rouse	1913	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Bassie White	1913	C. W. Howard, Pastor ; B. P. Smith, Evangelist

ADDITIONS TO MEMBERSHIP 1913 (continued)

Ida Watson	1913	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Needham Warters	1913	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Walter Carlisle	1913	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Lillie Mae Dawson	1913	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Mrs. George M. Gray	1913	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Mammie Lee Gray	1913	Taking membership C. W. Howard, Pastor ; B. P. Smith, Evangelist
Roland Gray	1913	Baptism C. W. Howard, Pastor ; B. P. Smith, Evangelist
Jesse Grant	1913	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Emma Grant	1913	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Nellie L. Hill	1913	C. W. Howard, Pastor ; Taking membership
Mabel Hill	1913	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Nancy Hill	1913	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Dan Hardy	1913	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Jesse Jones	1913	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Ray Jones	1913	C. W. Howard, Pastor ; B. P. Smith, Evangelist

ADDITIONS TO MEMBERSHIP 1914

C. W. Howard, Pastor

Benjamin Dail	1914	C. W. Howard, Pastor
John Dail	1914	C. W. Howard, Pastor
James Arthur	1914	C. W. Howard, Pastor
Roscoe Herring	1914	C. W. Howard, Pastor
Jno. D. Hodges	1914	C. W. Howard, Pastor
E. R. Goodman	1914	C. W. Howard, Pastor
Hannah Wilson	1914	C. W. Howard, Pastor
Sadie Barfield	1914	C. W. Howard, Pastor
Lois Sugg	1914	C. W. Howard, Pastor
Ida Emerson	1914	C. W. Howard, Pastor
Sally Herring	1914	C. W. Howard, Pastor
Mrs. Laura Stallings	1914	C. W. Howard, Pastor
Callie Stallings	1914	C. W. Howard, Pastor

James Edwards	1914	C. W. Howard, Pastor
Bryan Sullivan	1914	C. W. Howard, Pastor
Lee Hoffman	1914	C. W. Howard, Pastor
Dewy Belcher	1914	C. W. Howard, Pastor
Simon Hill	1914	C. W. Howard, Pastor
Floyd Gray	1914	C. W. Howard, Pastor
H. G. Hoffman	1914	C. W. Howard, Pastor
		By letter
Mrs. G. F. Hoffman	1914	C. W. Howard, Pastor
		By letter
Ray Hardy	1914	C. W. Howard, Pastor
Albert White	1914	C. W. Howard, Pastor
S. P. Hardy	1914	C. W. Howard, Pastor
Harvey Hill	1914	C. W. Howard, Pastor
Mr. H. C. Boyd	1914	C. W. Howard, Pastor
Mrs. Bettie Boyd	1914	C. W. Howard, Pastor
Annie Lee Britt Aldridge	1914	C. W. Howard, Pastor
G. C. White	1914	C. W. Howard, Pastor

ADDITIONS TO MEMBERSHIP 1915

Mrs. Sallie Herring White	1915	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Frank Jones	1915	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Lillie Ward Rouse	1915	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Annie Ward	1915	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Myrtie Ward	1915	C. W. Howard, Pastor ; B. P. Smith, Evangelist
H. T. Sowers	1915	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Will Emerson	1915	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Carl Wade	1915	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Ruby Sutton Gray	1915	C. W. Howard, Pastor ; B. P. Smith, Evangelist
May Tyndall	1915	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Mary Glenn Gray	1915	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Melisse Sullivan	1915	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Tisma May Sullivan	1915	C. W. Howard, Pastor ; B. P. Smith, Evangelist
Guy Jones	1915	C. W. Howard, Pastor ; B. P. Smith, Evangelist
J. K. Banks	1915	C. W. Howard, Pastor ; B. P. Smith, Evangelist

ADDITIONS TO MEMBERSHIP 1916

Palmer Sugg	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Robert Britt	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Lonnie Hill	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Lucy Hill	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Sallie Hill	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Neva Joyner	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
L. L. Joyner	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Susan Grant	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Carl White	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
George Sugg	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Benjamin Arthur	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Stella Grant	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Henry Rouse	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Mrs. Annie Barfield White	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Callie Bell	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Sallie A. Hill	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Cathleen Edwards	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Hattie Pearl Arthur Fields	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
J. H. Bell	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Rachel Dail	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Cathleen Dail	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Brantley Russell	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist

Note: C. W. Howard preached his last sermon as Pastor of Wheat Swamp Christian Church the first Sunday in October 1916; Lee Sadler became the new Pastor November 5, 1916; the revival for the year 1916 was held before the end of C. W. Howard's pastorate.

Laune Wilson	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist
Mrs. J. H. Bell	1916	C. W. Howard, Pastor; B. P. Smith, Evangelist

ADDITIONS TO MEMBERSHIP 1917

Frank White	1917	Lee Sadler, Pastor
Charlie Cherry	1917	Lee Sadler, Pastor
Mabel Cherry	1917	Lee Sadler, Pastor
Jimmie Turnage	1917	Lee Sadler, Pastor
Emma Lee Grant	1917	Lee Sadler, Pastor
Rachel White	1917	Lee Sadler, Pastor
Letha White	1917	Lee Sadler, Pastor
Willie Barfield	1917	Lee Sadler, Pastor
Paul Holland	1917	Lee Sadler, Pastor
Fred White	1917	Lee Sadler, Pastor

MARRIAGES

Name	To Whom	Date, if Given
Tiffany Brown married	Ralph Johnson	
Zora Creech	Henry Herring	
Inez Creech	Paul Nethercut	
Maude Dawson	Troy Rouse	October 1904
Nellie Dawson	Troy Rouse	May 1911
Annie Lee Dail	Robert James Mooring	Trans. to LaGrange
Ruth Dail	Herman Milton Johnson	Trans. to Southwood
Rachel Foyles	_____ Lane	
Lydia Gray	Albert Sugg	
Eva Mosely	J. R. Turnage	January 15, 1904
		Trans. to Ayden
		March 1910
Eunice C. Hill	Geo. B. Rouse	
Lizzie Hill	Frank Faulkner	
Mollie Hardy—Fields, N. C.	H. C. Hill	
Florence Hill	Ossie Sugg	
Lillie P. Hodges	Hugh Bryan	January 3, 1904
Nettie Hardy	_____ Koonce	1907
Hattie Hill	Roland Holland	1904
Lillie Hill	_____ Smith	
Alma Wilson	Leland Jones	
Tiny Jones	_____ Pate	1908
Mary Mosely	Herman Laws	December 22, 1909
Mrs. Glen Gray Mewborne	Sydney Mewborne	Trans. to Wilson
Daisy Gray	_____ Morrison	Moved to Greens- boro; Trans. 1910
Sudie Pool	Guy White	
Hattie Lee Pate	Roy Croom	

Note: All these members were baptized in Gray's Mill Pond about two miles north of the church and all other additions until 1947. The new church Baptistry was used for the first time September 7, 1947.

Marriages (continued)

Effie Pool	William Emerson	
Bruce Sutton	D. W. Dixon	January 29, 1901
Ora L. Sutton	Walter Webb	January 1905
Lola Sutton	John Sutton	1904
Bela Sugg Sutton	Leon Sutton	1902
Annie Sugg	_____ Poplin	
Ruth White	Wyche Taylor	1902
Julia White	Louis Turnage	1902
Corrine Sullivan Hill	Joe Hill	
Belle Edwards	Roland Sutton	
Bettie Sutton	_____ Whitfield	
Eva Gray	Frank Jones	
Naomi Dail	Brantson Beeson Holder	September 11, 1919
Ethel Emerson	Harvey Rouse	
Eliza Emerson	Wyatt Creech	
Bessie Hodges	Albert Byrd	
Claie Hodges	Ernest Pascall	
Hattie Hodges	Elmer Worthington	
John Dail	Mina Stroud	
Ben Dail	Sybil Colie	
Rachel Dail	Roscoe Herring	
Floyd Gray	Ruby Sutton	
Lillie Ward	Claude Rouse	
Cathleen Edwards	Brantley Russell	
Rupert Rouse	Ruth Graham	
Hattie Pearl Arthur	_____ Fields	
(Bertie) Roberta Sugg	Hebrew Jones	
Donnie Slaughter	_____ Seymoure	Moved to Greene Co.

TRANSFERS

<i>Name</i>	<i>To - If Given</i>	<i>Date - If Given</i>
J. W. Daly	Dropped by request	December 8, 1902
Eliza Daly	Dropped by request	December 8, 1902
Hattie Daly	Moved to Kinston	
Sussie Daly	Moved to Kinston	
Bruce Dixon	To Hookerton by letter	December 8, 1902
Eddie Dawson	Dropped by request	August 1910
Mrs. Angus Dail	Trans. to Wilson Mills	
Jacob Franklin Dail	Trans. to Wilson Mills	
Cleveland Dawson	Trans. to Gordon Stdeet, Kinston	
Paul A. Hodges	Trans. to Kinston	1915
Alonza Hill	Moved to Lynchburg	
Will Hardy	Trans. to LaGrange	
Lyda Hardy	From Georgia—transferred	
W. H. Hughes	Trans.	April 2, 1909

Note: The above information has been taken from the reports of the clerks; by my own recollections there are some errors, but few; there may be some mistakes in typing.

Transfers (continued)

Mrs. Anna Johnson	Moved membership	
Ashley Kennedy	Dropped by request	December 8, 1902
Mary Laws	Trans. to Kinston	June 1911
Jacob Mewborn	Moved to Kinston	June 1911
Pearlene Nethercut	Dropped by request	
Charley Noblin	Dropped by request. Died.	
Mottie Noblin	Dropped by request	
B. T. Parrott	Moved to Kinston	June 1911
Hubert Parrott	Moved to Dover—trans.	April 3, 1904
Nettie Pate	Moved to Florida	
Mary Parrott	Trans. to Kinston	April 3, 1905
	Married F. F. Brooks	
Sarah Dail Parrott	Moved to Kinston	June 1911
Ethel Parrott	Trans.	June 1910
Geo. Sugg	Trans. to Kinston	May 5, 1907
S. M. Smith		
Eddie Sutton	Trans.	June 4, 1905
Bingham Sutton	Trans. to Kinston	June 1911
Thomas Sullivan	Trans. to Kinston	June 1911
Zylphia Sugg	Trans. to Kinston	May 5, 1907
Hettie V. Simmons	Trans.	May 5, 1907
J. E. Turnage	Trans. to Dunn	
W. H. Turnage	Trans.	
Mary E. Turnage	Trans. to Dunn	
Miss Lucy Turnage	Trans. to Dunn	
Miss Nannie Turnage	Trans. to Dunn	
David Tyndall	Trans.	August 1910
Jas. Z. Tyndall	Trans.	August 1910
Mrs. J. R. Turnage	Trans. to Ayden	
Willie Sutton	To Kinston	June 1911
W. E. Sutton	Trans. Kinston	May 1915
Frank White	Trans. to Ayden	
Augustus Wiggins	Membership—Johnson City	
Mrs. Walter Webb	Trans.	June 4, 1905
Floyd Warters	Dismissed by request	
P. H. Wilmouth	Married—dead or removed.	
Bro. W. N. Turnage	Placed his membership at Dunn	October 1906
Charlotte Hodges	Trans. to Kinston	May 1915
Ozarrah (Creech) Herring	Trans. to Kinston	
Dan Hardy	Trans. to Washington	August 1917
John F. Kennedy	To Kinston	January 1916
Georgia Kennedy	To Kinston	
Lewis Turnage	Trans. to Ayden	
Ruth Taylor	To Airy Grove	October 1913
Lula Turner	Kinston	1915
Jasper Vause	Kinston	April 15, 1931
Herman Wiggins	Kinston	May 1915
Jesse Sugg	Kinston	April 15, 1931
Sarah E. Sutton	Kinston	May 1915

Transfers (continued)

Lola Sutton	Kinston	May 1915
Gleen Sugg	Kinston	May 1915
H. T. Sowers	Dover Christian	
Will Emerson	Daily Chapel F. W. B.	
Carl Wade	Beulah Christian	

DEATHS

<i>Name</i>	<i>Date</i>
M. B. Creech	December 31, 1907
William Churchill	1904
Milton B. Creech—died	
Sarah (Hines) Creech	September 1910
Hattie C. Daly	April 1906
Trudie Dawson	1904
Vernon Gray—died	
J. C. Hartsfield—died	
P. M. Hardy	1908
Persis S. Hodges	June 4, 1908
Sue M. Hardy	1919
Mary C. Hill	1908
Sallie Ann Hill—dead	
Jesse Jones	1912
Sarah Kennedy—dead	
Addie Mosely	February 26, 1908
Laura (Hill) Moore	1904
Mary A. Rouse	November 1909
Eliza Rouse	March 1910
Mrs. Troy (Maude Dawson) Rouse—Died	
Clemmie Rouse	March 12, 1908 (died)
Walter Rouse	May 1911
C. L. Sutton	November 25, 1908
Josiah Sutton	November 1902
Josiah H. Sugg—Died	
Bettie Sutton	October 2, 1904
Mrs. Elizabeth Taylor	July 1912
Nola Spivey—Died	
Carl (Creech) Sullivan	September 1911
Edith Spivey—died	
Augustus Wiggins—dead	
Elizabeth C. White	1908
Mary M. White	July 1912
Hugh Wiggins—dead	
Augustus Young	September 1904
William Jones	February 1919
Ethelred Vause—died	
James Arthur—died	
Sallie Hill—Died	

Deaths (continued)

Bernice Barfield, the son of Mcjah and Martha Jane Wooten Barfield died January 18th, 1962 at the age of 70; he is buried in Pinelawn Memorial Park, Kinston, N. C.

He married Ethel Wade, daughter of James Calvin Wade and Mary Hill Wade. Ethel Wade Barfield died February 9, 1963 at the age of 67. She is buried in Pinelawn Memorial Park, Kinston, N. C.

Bernice Barfield united with Wheat Swamp Christian Church in 1907 while Rev. Davis was holding a meeting during the pastorate of C. W. Howard. He served in his church for 54 years and his sons and daughters have continued in his foot steps and united with the church which came into existence during the years 1843 and 1845.

Dora Barfield Gray, September 16, 1890 — February 12, 1970, daughter of Mcjah Barfield and Martha Jane Wooten Barfield, united with Wheat Swamp Christian Church in 1907 during the pastorate of C. W. Howard. She married Thomas Gray, son of Woodley Gray.

She is buried in Gray Cemetery, Rt. 1, LaGrange, N. C.

Sadie Barfield Turner, daughter of Mcjah Barfield and Martha Jane Wooten Barfield, died May 27, 1972 at the age of 74. She is buried in Pinelawn Memorial Park, Kinston, N. C. She became a member of Wheat Swamp Christian Church in 1914 during the pastorate of C. W. Howard.

John Turner, Jr., son of John Thomas Turner and Sadie Barfield Turner, died February 4th, 1971 at the age of 44. He is buried in Pinelawn Memorial Park, Kinston, N. C.

T. J. Emerson	died March 1927
J. Frank Rouse	died Sept. 1932
James M. Mewborne Oct. 1924	died January 1920
Kirby Hardy, Jr.	died July 21, 1968
Hugh E. Hardy	died Dec. 21, 1968
Paul A. Hodges Oct. 30, 1941	died Feb. 5, 1961
Brantson Beeson Holder	died July 16, 1960
Mina Stroud Dail	died May 25, 1973 1/
Marjorie Gray Tart, born July 22, 1926	died April 16, 1973
Cleveland Gray, born April 14, 1885	died May 2, 1952
Stella Allen Gray, born June 8, 1900	died Oct. 4, 1959

Married October 26, 1922, Pantego Church

Hebrew Jones, August 5, 1893-April 30, 1948, was the son of Sarah Penelope Jones and Jesse Jones. Hebrew became a member of Wheat Swamp Christian Church in 1906 during the ministry of C. W. Howard. He married Roberta (Bertie) Suggs who

united with this church in 1922 during the ministry of Perry Case.

Eva Gray Jones

died March 26, 1974

Frank Jones—born 1892

died January 3, 1974

Lena Waters Creech, daughter of John and Matilda Dixon Waters, wife of the late Milton Creech and mother of John M. Creech, died October 10, 1970 at age 74; she is buried in West-view Cemetery, Kinston, N. C.

Hannah Wilson Colie, born October 25, 1900—died January 14, 1968

Married Julian Colie, July, 1920.

Francis Colie Massengill, born May 16, 1922—died January 8, 1970

Buried in LaGrange Cemetery

Omega Rom Taylor, born October 2, 1910—died January 2, 1970

Buried in Fairfield Cemetery, LaGrange, N. C.

Little Edward Wilson Colie, son of Edward Jackson and Anna Taylor Colie, born June 4, 1948—accidentally killed September 5, 1955.

CHAPTER IX

THE WOMEN'S ORGANIZATION

The National Women's Organization of the Christian Church was organized in 1874. Two years later, October 5, 1876, the state wide organization was instituted at Wheat Swamp Christian Church during the annual state meeting. The following were the first officers: "President, Mrs. S. R. Dixon; vice president, Miss Clara A. Dixon; corresponding secretary, Mrs. Sue Helen Draughton; recording secretary, Mrs. Winnie R. Tull; Treasurer, Mrs. Noah Rouse." At the same time the name was changed to "The Sisters' Mission Workers of Disciples of Christ,"¹ which later became known by the following nomenclatures: The Christian Women's Board of Missions (CWBM), The Christian Women's Fellowship, (CWF), and the Christian.

There were 19 active members in the Wheat Swamp Church in 1893 who are listed as "Elizabeth C. White, Julia M. Hodges, S. E. Hodges, Addie Moseley, S. A. Hill, Hettie Aldridge, (Lanna) Laura Moore, Myrtle Wilson, S. E. Creech, (Zadie) Zoda Kennedy, Sue Hardy, Elizabeth Taylor, Martha Moseley, Trudie Dawson; and Misses Hattie Wilson, Lizzie S. Hill, Clyde Sutton, Ruth Kennedy and Lucretia Allen."²

Many descendants of these women and their families have continued in the footsteps of their ancestors. Julia M. Daly Hodges married Roland F. Hodges and their daughters were dedicated and faithful workers in the organization. The late Hattie Hodges Worthington, the late Bessie Hodges Byrd, and the late Clara Hodges Paschall; the sons, the late John D. Hodges and Roland Hodges, now living in Mount Olive, united with the church.

Julia Daly Hodges was president of the local organization for a number of years until weakened by age. The late Ruth Kennedy Brothers served as secretary and treasurer during the early years of the twentieth century until sometime after 1930.³ Her daughter, Mrs. Emmitt Jones, now deceased, and both of her daughters-in-law were members of the organization. Rachel Dail Herring, Ruth Graham Rouse, Audry Rouse Tyson, Nannie Aldridge, Naomi Dail Holder, Fay Gray, Frances Cunningham Hardy, Bertha Hughes and others have served as presidents of the local group. The secretaries and treasurers have included

¹ Source: *Hookerton History*, C. C. Ware, 1960. p. 59.

² *Ibid.*

³ Source: *Local Records of the Organization*.

Rachel Herring, Ruth Graham Rouse, Nellie Dawson Rouse, Leola Jones, Edna Sutton White, Elsie Smith Rouse, Ella Latham, Ruth Sugg and Kathleen Dail.

The women have always been active in the total program of the church. The women as well as the men have been elected to serve as delegates to the Union Meetings and have served on Resolution Committees. Mrs. H. W. Brothers, Mr. J. T. Kennedy and Mrs. Gleen Gray Mewborne wrote Resolution of Respect for Addie Moseley which were reported and recorded at the Quarterly Meeting July 4th, 1908. Resolutions of Respect were reported and recorded for Persis Hodges October 3, 1908. This committee was composed of Mrs. A. T. Dawson, Mrs. John T. Gray and Miss Hattie Wilson.

The ladies carpeted the church after it was renovated in 1908. The Kinston banks closed April 21, 1932. Mr. William Wigman was pastor. Again the women came forward; they sold eggs, chickens, etc., to aid in paying the preacher's salary. These women have always served as a labor organization for the church when work or labor is needed. The members have aided in keeping the building clean and have turned to chefs, and their kitchens to bakeries serving delicious church meals; also to families in sickness and bereavement, we are ever ready and prepared to be present or represented. The women sponsored the purchase of an electric organ and assumed the debt. Naomi Dail Holder, Ethel Emerson Rouse, Nannie Aldridge and Jerry Rouse have served as elders. Several have served on the state board.

We are most grateful for our heritage; for the women who instituted our society and especially for those who have continued to hold the torch high. Many of these are mentioned above including Hettie Aldridge who became a member of our church in 1883 and was a life member of the CWBM as well as Bettie Boyd, Annie Lee Britt Aldridge, recently deceased. The latter came into our church from the Missionary Baptist in 1914 and was a member of our group for over 54 years; she was always present at the meetings until the last two years of her life. Someone stated that "she might not be present for church, but that she was always present at the Missionary Meeting." Her son, Gordon Aldridge, Jr., realized his mother's devotion to the work as well as to the members of the group; therefore, he contributed generously in her behalf.

Originally, the first Sunday in July was set aside as Woman's Day, not to glorify womanhood but to hold high the torch of the

world wide mission of the church. Today, the first Sunday in December is recognized as Woman's Day, but in recent years other Sundays have been substituted.

From November 1905 to 1940 the first Sunday in December was set aside by the local church in recognition of Woman's Day. However, collections for the CWBM, foreign and state missions were taken on other Sundays.

On December 6, 1908 Bro. C. W. Howard was asked to preach the sermon on CWBM Day. He took for his text, "And as Moses lifted up the serpent in the wilderness even so shall the son of man be lifted up; that whosoever believeth in Him should not perish but have eternal life." A fine sermon was reported "interspersed with some statistics of the CWBM, its object and attainments in the past and hopes for the future."⁴ On April 4th, 1909, he complimented the "CWBM of this church on their growth and zeal in the cause."⁵

On November 7, 1909, the pastor had recently returned from the National Convention of the Christian Church held in Pittsburgh. He reported that this was, perhaps, the greatest convention held on this continent. 40,000 people from all over the country attended and took part in the exercises which were held at several different places at the same time - - - - - Everything was done on a large scale. The women, since 1874, the date of their organization, have raised the sum of \$385,000, while the amount contributed in the various departments of the church reached the grand total of \$1,900,000."⁶

The records show that this church paid state mission to B. H. Melton, L. T. Rightsell, J. B. Jones, W. G. Walker, Geo. Hackney, H. C. Bowen and C. W. Manning during the years from 1903 to 1912. At the same time it paid foreign funds to F. M. Raines for foreign missions. Funds were also paid for Home Missions, the Living Link and for church extension.

Mrs. Etta Nunn, corresponding secretary of the CWBM, made a talk to the congregation about the work of the auxiliary April 3, 1910.

The studies for the auxiliary were first based on articles in *Watch Tower* published by John T. Walsh, pastor of Wheat Swamp. November 4, 1906, Bro. W. C. Bowen made a short talk in regard to the *Watch Tower*. Several members subscribed for

⁴Source: Clerk's Record.

⁵Source: Clerk's Record, p. 188.

⁶*Ibid*; p. 197.

the magazine. This publication was followed by *Missionary Tidings* which was replaced by *World Call* in 1919. The latter was replaced by *The Disciple* in January 1974.

In addition to the up-to-date information found in these magazines, the studies and guides prepared by our church group in Indianapolis have been timely and rewarding. The women receive the greatest dividends from the assets each invests in the study. The interest received is listening by reading the authors who give us information through the printed page; each reader gets a glimpse into the social, financial, political and religious life of world communities. Each reader has a chance to meditate privately and then share her convictions or conclusions with the group. This gives each member a chance to express her conclusions with words of thought which will be reflected in the chores she performs each day.

THE WHEAT SWAMP CWF 1876-1976

Our local church women have been traveling on a path that was begun a long time ago

By Wheat Swamp Christian Church Women (1876) who gave of their lives

To launch and direct our course while they were still alive.

We continue what we know is His Command

"Go and teach all Nations," yes, every man—

Those at home and in far off lands,

Who need food, shelter, clothing, courage and hope to satisfy their demands.

Are we Americans contented with all our wealth?

How have we used our assets in the world and our own common-wealth?

Youth does not trust the aged who have lost their health.

Parents are old fashioned and out of step with the times

And the young people are in a majority in this country of mine.

What's wrong with the teenagers, we hear every day?

Nothing except the environment we have created by the way.

We, perhaps, have given them too much at too early an age;

We have given them privileges without requiring any wage.

Parents are lenient and submissive to children's desires;

They shoulder the responsibilities of the off-spring they sire.

They are the security and for this are admired—

But, Oh! it leads to a great quagmire!

Are we a great nation because of our affluence?

Listen! to what others think of our wealthy influence.

A voice silently speaks, "Position and wealth do not bring peace";

It is found inside you as a result of the spiritual food you eat.

Each person charts his own course to a chosen port;
He steers his own ship through the deep waters to this fort;
He may have possessions in his pocket or head,
But his heart is his wealth which keeps him ahead.
Each person needs to cultivate his mind as well as his fields;
Each needs to pull out the weeds and tares to make a greater
yield;
For the mind is like the river flowing through the fen;
It becomes what we have thrown into this bin.
Have you grown spiritually as the years have passed by?
Today, we are feasting on fresh knowledge that you cannot buy;
Consume, digest, and feed your soul on thoughts that will never
die.
And become the humble, informed persons for all of us to admire.

N. D. H.

THE MEN'S ORGANIZATION

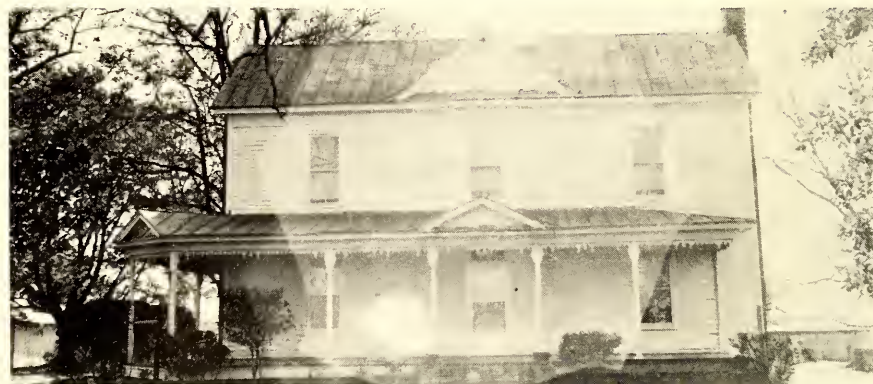
At this time, I do not have sufficient local information to write the history of the Men's Organization which was organized some years ago.



The John T. Gray Home.



Nancy Thompson and the James Madison Hines Home. Now owned by Gordon Aldridge, Jr., a great grandson.



Henry Warren Brothers and Ruth Kennedy Brothers home.



C. W. Howard
Pastor of Wheat Swamp
Christian Church, 1905-1917



Wheat Swamp Christian Church, 1976.

CHAPTER X

RENOVATIONS OF WHEAT SWAMP CHRISTIAN CHURCH

1908, 1944, 1954, 1976

The original sanctuary built in 1858 had about the same dimensions as in 1975; however, the long parallel sides of the rectangular building faced east and west with a door in the south end of the building and another about a third of the way down the north eastern side. The congregation usually entered through the latter. Four posts—about six inches by six inches—were placed in the center to support the ceiling and roof; the church was heated by a wood burning stove that was placed in the center aisle equally distanced between the two posts in the northern and the two that were placed in the southern aisle of the building.

On September 2nd, 1906, the pastor, C. W. Howard, announced the names of a committee to undertake the task of remodeling the sanctuary consisting of A. C. White, H. W. Brothers and J. T. Kennedy; the sisters were charged with the carpeting.

The Committee collected funds and talked renovation for about a year; on January 5th, 1908, at the close of the church service, a collection was taken. "After a few minutes, the committee announced that a good sum had been raised and that the work would now be pushed to completion."

(Clerk's Record—P. A. Hodges, Clerk. page 170)

The first task of the renovators was to turn the rectangular building so that the long sides face north and south and the ends face east and west and doing away with the side door making a door in the east end of the building as it is today, 1975.

The four center aisle posts were removed; an alcove was built extending the west end of the building thus enlarging the pulpit area. The ceiling was raised and the most artistic ceiling installed overhead. Large hanging kerosene lamps were hung on hooks from the ceiling. Take a look at the original flooring and the four by six inch framing; such lumber today is non existant and also priceless. The heating system was replaced by installing two wood burning stoves—one on each side near the long parallel sides opposite the location of the original heater. Stove pipes from the latter were joined by elbows leading overhead to the center and from there to the original outlet in the ceiling

for the smoke to escape. This heating system was used until the early 1940's as we shall discuss later. The aisles and the podium were carpeted by the ladies in a striped yellow and black lasting material with the stripes running the long way in the aisles; this gave a more spacious effect. New pews were installed at this date, 1908, and still in use in 1975.

In February, March, April and May 1908, during the renovation, church services were held in the Methodist Church in Institute. At the Quarterly Meeting held on Saturday, April 4th, 1908, the building committee reported, "the work of the church is progressing nicely," and added, "they hoped to open the church in June."

The hope materialized and on June 7, 1908, the congregation at Wheat Swamp worshipped "under its own vine and fig tree." *Ibid.* p. 173 ----- "the building had been renovated from top to bottom and thoroughly repaired, the change resulting in a nice home of which we are all justly proud." *Ibid*

On this first Sunday a large crowd greeted the speaker, introduced by the pastor, C. W. Howard, Bro. Caldwell of Atlantic Christian College, who spoke on the History of the Christian Church.

The building committee reported that the deficit on the building would be small as all the pledges had been paid promptly.

On the same day the following resolution of respect was read at the first meeting in the remodeled sanctuary:

Whereas, M. B. Creech has been a member of the Christian Church at Wheat Swamp for about 50 years and for a long time an elder in the church, and has lived a consistent Christian life and been a faithful officer and held in high esteem by the church, and-whereas, on the 31st day of December, 1907, Bro. Creech was called to his reward and ceased from his earthly labor, therefore resolved:

First, that in his death the church has lost a worthy brethren, the county a useful citizen and his family a devoted husband and father.

Second, that we reverently submit to the dispensation of Providence, and pray God's blessings upon the family of our deceased brother.

Third, that these resolutions be spread upon the minutes of the church record and a copy be sent to the widow of our beloved brother.

Respt. submitted,
Franklin Dail
F. R. Hodges, Committee

Ibid. pp. 174-175.

It is unique that M. B. Creech was present at the dedication of the new church May 23, 1858 and gave a deed to the land on which the church is built and that Resolutions of Respect were submitted the first time services were held in this same renovated building, June 7th, 1908.

Miller B. Creech, September 13, 1830-December 31, 1907, is buried in this community in the James Madison Hines (April 11, 1811-June 1889) cemetery beside his second wife Sarah E. (Hines) Creech, January 22, 1853-September 14, 1910. He also has two children buried in this private cemetery—Willis H. Creech, October 20, 1877-December 10, 1882 and Nancy Susan Creech, March 2, 1879-January 26, 1890. Two other sons were born of this union; both of them united with the local church; James, deceased, is buried in Wilson, N. C. and Milton, deceased, is buried in Kinston. Joshua, the son of Miller B. Creech, and his wife, Bertie Bell Creech, were also members of Wheat Swamp Christian Church.

The U. S. Census of 1870 shows that M. B. Creech's first wife was Mary J. and that he had one son, Joshua; it also shows that he owned 400 acres of land.

RENOVATION 1944

The pews installed during the Renovation in 1908 are used today, 1975. The usual repairs were made during the years 1908 until 1944. On October 1, 1944, the day George Henry Sullivan closed his long pastorate, at the close of the service, individual members donated about \$4900 toward renovation of the plant. Stained glass windows were installed financed by individual families which include memorials in memory of the following members.

BENJAMIN PARROTT
1798-1858

IN MEMORY OF LULA SUE DAIL
June 4, 1868-June 28, 1936
and

FRANKLIN DAIL
February 9, 1837-April 10, 1917

Note: John Miller Creech, grandson of Miller B. Creech, stated that his grandfather's first wife was Mary J. Bell.

Note: The present sanctuary built in 1858 replaced the original Meeting House built before 1752. The latter plant included a well to provide water for the congregation and horses.

IN MEMORY OF PARROTT MEWBORN HARDY, SR.
1-17-1810—9-29-1866

IN MEMORY OF HATTIE ROUSE
1874-1941

GEORGE ROUSE
1866-1940

IN MEMORY OF FRANK D. HILL
1866-1933

IN MEMORY OF
SIMON E. HODGES
1832-1908-1897

*Pennis A. Hodges
1843-1908*

IN MEMORY OF ALBERT C. WHITE
1871-1943

IN MEMORY OF
ROLAND HODGES
1866-1915

JULIA D. HODGES
1871-1943

IN MEMORY OF HENRY W. BROTHERS
1873-1934

RUTH K. BROTHERS
1871-1936

IN MEMORY OF
NANNIE WHITE
1872-1934

RACHEL W. CARTER
1905-1949

IN MEMORY OF
BELA S. SUTTON
1882-1939

IN MEMORY OF
JOHN T. DALY
1843-1897

HATTIE K. DALY
1849-1906

During this time minor repairs were made inside the sanctuary. Inside stove flues were constructed on the long parallel sides of the building — doing away with the stove pipes making their exit through the center of the overhead ceiling. In 1973, the John P. Dail family installed a chandelier, in memory of

Mina Stroud Dail, wife and mother, directly over the spot where the original stove pipe made its exit.

The overhead kerosene lamps were replaced by electric lights in November 1930.

In 1947, a baptistry was built in the recessed alcove; it was used for the first time to baptise nineteen new additions September 7, 1947, at the night service on Home Coming. Geraldine Marshburn was the first candidate to be baptised and Anna Taylor Colie the second one. Others included Gene Colie, Raymond Gray, William A. Hardy, Lyman Hardy, Linda Faye Jones, James H. Jones, Guy Franklin Jones, Alvin Lang, Betty Marshburn, Evelyn Rouse, Emma Lee Rouse, Thelma Taylor Colie, Mrs. Larry Taylor, M. H. Taylor, Lonnie Taylor, Evelyn Taylor and Louise Taylor.

Bath Rooms, kitchen and Fellowship Hall were added. The latter was petitioned with sliding doors and was also used as Sunday School rooms. A door was built on each side of the Baptistry leading into the hall which led into the Fellowship Hall. The above remodeling was completed in the fall of 1947.

THE PARSONAGE

In the early fifties, land was donated by John Miller Creech, wife and mother and Bernice Barfield and wife on which to build a parsonage. By 1954, this structure was completed, W. H. Montgomery became the first tenant and the first full time pastor. Up until 1947, we had church services only the first Sunday in each month. Beginning on the latter date, Rabon Rose, residing in LaGrange, became pastor of LaGrange and Wheat Swamp Christian Churches. Then followed services twice each month, the second and fourth Sundays. Since 1954, we have had a full time pastor with services each Sunday.

REMODELING 1959

By 1959 the building was inadequate. A building committee was appointed to collect funds for expansion. Some over \$7,000 was paid in cash and pledges and the committee began work on plans. After submitting the plans to the Board of Church Extension, they were approved by the latter. Consequently, a loan was made to the three Trustees of the church which reads as follows:

This deed, made and entered into this the 28th day of March 1961 by and between B. L. Efird, Roscoe Herring and Homer Hill, Trustees of Wheat Swamp Christian Church, Route 1, LaGrange, N. C. - - - - -

party of the first part The Planters National Bank and Trust Company, Greenville, N. C. Trustees, party of the second part, and Board of Church Extension of Disciples of Christ, a Corporation of Marion County, Indiana, party of the third part, - - - - -

Witnesseth: That the party of the first part, in consideration of th debt and trust hereinafter mentioned and created, and the sum of One Dollar paid by the said party of the second part, the receipt of which is hereby acknowledged, does by these present grant, bargain and sell, convey and confirm unto the said party of the second part the following described real Estate situated in the County of Lenoir in the State of North Carolina:

A piece or parcel of land being in Lenoir County and lying in the fork of the roads nearby opposite Wheat Swamp Meeting House beginning $1\frac{1}{2}$ poles above the well on Hull Road and runs So. 36Nt. 17 poles to the other road to a post oak, thence down the road to a post oak, thence down the road to the fork thence up the Hull Road to the beginning containing by estimation three fourths of an acre to be the same more or less, being the piece of property conveyed to Parrott M. Hardy, Walter Kennedy, Simon E. Hodges, Drewy Miller of Lenoir County, North Carolina, and William White of Greene County, North Carolina, and successors, by Miller B. Creech - - - - -

Principal note in the amount of \$40,000 at 6% per annum from December 1, 1961 and \$440.00 per month beginning January 1, 1962 and thereafter, said payments to commence on the 1st day of the 1st. month following the date of said note and continuing thereafter on the first day of each succeeding month until on or before (10) years after this date.

This note signed by Homer Hill, Roscoe Herring, B. L. Efird, March 28, 1961 before notary public, Jean McLawhorne.

This mortgage was cancelled March 3, 1969. It was registered March 28, 1961.

Source: Register of Deeds Office, Kinston, N. C., Book 436 — p. 696.

James Mahoney became pastor of the church July 1, 1960 and was an able leader of the building program.

Miss Cassie Simmons, Mrs. Lillie Rouse, Mr. and Mrs. Roscoe Herring deposited funds with the Church Extension in Indianapolis in order to secure the loan to supplement the collected funds. Miss Simons specified that the income from her investment be applied on the loan.

With the approval and securing the loan, the committee continued their work by securing plans, a contractor, C. W. Dawson, which resulted in the completion of the present Sunday School plant in November 1961, in addition to central heating and later air conditioning.

(Note: Before the sixties gas stoves had replaced wood stoves.)

The men and women were determined that this debt would be paid.

RENOVATION 1975-1976

In preparation for expansion of the church in the seventies, the Miller B. Creech descendants gave additional land to the church. On May 23, 1974, Maud F. and John Miller Creech gave the following parcel of land to Wheat Swamp Christian Church, Disciples of Christ. The deed reads as follows:

On May 23, 1974: "Beginning at a nail in the center of the intersection of N. C. S. R. 1541 and N. S. S. R. 1536 and running with the center of N. C. S. R. 1541 North 89-25 West 89 feet to a nail; thence North 26-59 West 696 feet to a lightwood stake (iron stake and cement marker); thence North 37-29 West 244.4 feet to an iron stake; thence North 42-40 East 22.75 feet to a nail in the center of N. C. S. R. 1536; thence South 42-40 East 373.15 feet back to beginning and being more specifically designated and described on that map of the "Property of Wheat Swamp Christian Church" prepared by Jones Land Surveying on May 21, 1974 to which reference is hereby made."

This property reverts back to the original owners should it cease to be used by the church.

Source: *Register of Deeds, Lenoir County, Book 666, p. 593.*

On May 6, 1975, J. Paul Hill and wife, Doris Hill, deeded the following land to the Wheat Swamp Christian Church, Disciples of Christ. This deed reads as follows:

“Being all the property now owned by J. Paul Hill, Sr. located between the northern right-of-way of N. C. S. R. 1541 and the southern property line of Wheat Swamp Christian Church (Disciples of Christ)

When this property ceases to be used by the church, it reverts back to the parties of the first part.”

Source: *Lenoir County Register of Deeds 1974, Book 666, p. 254.*

In the fall of 1975, the congregation again voted to remodel the sanctuary built in 1858. To supplement the current building fund, the Trustees borrowed \$30,000 from the Mutual Savings and Loan Association of Kinston, North Carolina. This Deed of Trust reads as follows:

“This deed of Trust is made this the 14th day of November 1975 among the Grantor, William A. Jones, John M. Creech, and Felix Croom, Sr., Trustees for Wheat Swamp Christian Church - - - - -

and the Beneficiary, Mutual Savings and Loan Association of Kinston - - - - -

Beginning at a point of intersection of the centerlines of the NC S R 1541 and NC S R 1536 and running thence the following courses and distances: N 89 degrees 25' West 89 feet; N. 88 degrees 5' W. 180 feet; N. 86 degrees 24' W. 378 ft; thence runs N. 83 degrees 44' E. 180 feet to a concrete monument; thence runs N. 42 Degrees 40 E. 302.93 feet to a point in the centerline of NC S R 1536; thence it runs with centerline of NC S R 1536 S. 42'-50' E. 373.15 feet to the point or place of beginning, and being the Wheat Swamp Sanctuary lot located in the northwest junction of NC S R 1541 and NC S R 1536.”

The \$30,000 is due April 1, 1986. This deed of Trust was signed by the Trustees named above and registered November 28, 1975.

Source: *Book 678, p. 369. Register of Deeds, Lenoir County, Kinston, N. C.*

If any mistakes are made in typing, corrections may be found in the source cited above.

Work was begun after adequate finances were provided. A Committee was appointed; plans, that were recommended in 1959, were approved; a contractor, Thomas Jones, was employed and the work began. Among the first jobs of the contractor was to remove the entrance steps at the East end of the building. One of the older members wrote the following lines concerning the removal of those steps.

THE CHURCH STEPS AT WHEAT SWAMP; FOND MEMORIES TO REMEMBER

Those church steps were very dear to me
Over which I've been in and out since infancy
Seeking the Lord where He may be found
These steps led into a sacred house built upon solid ground
Where I met my dear friends that through the years with cords
of love I'm bound.
Surely, my love for my good friends can never sever;
For they are very dear to me and will be mine forever.
But those dear steps so dear to me
Are no more the steps they used to be;
For those steps now must go
My footsteps too are getting slow (now 82 years of age)
It was over those steps that I was led to the light
of my dear Saviour's love;
Now He is preparing for me a resting place in His Heaven above.
I am sure we will all remember
That on those steps was a hand shake dear
Each Sunday morning of every month in the year.

By Ethel Emerson Rouse (1976)
Route 1
LaGrange, N. C. 28551

This renovation increased the size of the building about thirty three per cent or more. New windows were installed in the new addition to match the old windows of the forties; the overhead ceiling in the new area was built in to blend with the old overhead ceiling; the baptistry and choir loft were moved to the East end of the building; new pews were installed; the floor was completely carpeted; the walls, overhead ceiling and windows were renovated. The chairs donated in memory of Grover Cleveland White, the Communion Table given by the Frank Rouse family, the Communion Service given in honor of Leon Sutton, the piano given in memory of Charles Sutton, the candles and service given by the Floyd Gray family, and the chandelier given by the John P. Dail family in Memory of Mina Stroud Dail, and the other

overhead lights were retained. New pews replaced those that had been in use since 1908. The DEDICATION SERVICE was held Sunday, August 1, 1976 at 3:00 P.M. The items given in memory of or in honor of persons are listed below:

BEQUEST

Item	In Memory Of
Pews	Floyd Gray, Sr.
Choir Pews & Screens	Fred Everett
Steeple	Rupert Rouse
	Claude & Lillie Rouse
Cross	M. B. & Ethel Barfield
Step Railings	L. D. "Barry" Barrow
Windows	1. Edward Wilson Colie
	2. Milton M. & Lena W. Creech
	3. Winston S. Wheeler
	4. Luther & Bertie Suggs
	Frank & Esburn Hill
	5. Leon J. Sutton, Sr.
	6. Bela T. Sutton, Sr.
Baptistry Painting	Jack Sutton
Chandelier (No. One)	Mina S. Dail
	In Honor Of
Chandelier (No. Two)	John P. Dail
Baptistry	Katie S. Everett
Pulpit	George A. Rouse, Sr.
Lectern	M. Langhorn & Eloise Hardy
Steeple Lights	J. Paul & Doris Hill
Chimes	Not a part of this project.
	Chimes will be dedicated later.
P. A. System	Mr. & Mrs. Clifton Gray
	Mr. & Mrs. Floyd Hardy

The Dedication Address was given by Dr. James M. Mahoney, former Minister, 1960-1961, and presently serving First Church in Hopkinsville, Kentucky. Other visitors taking part in the service were Mrs. Raye Feltner of Wilson, N. C., Rev. Leslie Wilkins of Goldsboro, N. C. Our present local minister is William E. Roberts.

The Building Committee was composed of Albert Tyson, Chairman; Thomas Jones, Contractor; Charlotte Dail, Elsie Rouse, Felix Croom, Clifton Gray, and James Jones.

Services were held each Sunday in the Sanctuary during renovation. The congregation realizes the disadvantages and the extra work of the Contractor and the Building Committee and feels a sense of gratitude for their efforts in order that worship

services continued each week as building repairs were also continuing.

CONCLUSION

In this study we wish to pay tribute to the men, women, pastors and all who made the Wheat Swamp Meeting House and the Wheat Swamp Church possible and to those who continue to hold high the standard which our forefathers instituted. Many of us have close family ties with the deceased members. We all want to show our gratitude to our ancestors who have passed on to us their loyalty and courage. We admire them, sympathize with, and congratulate them as standard-bearers for freedom of religion which is embodied in our United States Constitution. May we, the present members, continue to hold high this torch.

APPENDIX

The following genealogy of the Rouse family indicates that several generations of this family have continued as members of Wheat Swamp Christian Church. This record is based on information from the Rouse family and the Census of 1790.

The great, great, great grandfather of the present Rouse family was John Rouse who married Winifred Smith. Their children were:

1. William Rouse, Dover, N. C. Never married.
2. John Willis Rouse, Dover, N. C.
3. Clarissa Rouse, Dover, N. C.
4. Sallie (Died 1882)
5. Ben
6. Smithy
7. Ed
8. Tom
9. Mary
10. Albert

The above Clarissa Rouse married George Kornegay. Four children were born of this union:

1. Joseph Kornegay
2. John Willis Kornegay
3. James K. Kornegay
4. Sarah V. Kornegay—died 12th day December 1901

Sarah V. Kornegay married John William Simmons (August 26, 1834-October 8th, 1925). The latter was the son

of Abraham Simmons and Martha Sutton of Kinston, North Carolina. Six children were born to this union.

1. John Simmons
2. Martha Simmons died young
3. Paul V. Simmons
4. William Luther Simmons
5. Bettie B. Simmons. Never married.
6. Cassie Lou Simmons. Never married.
7. Annie Myrtle Simmons. Born December 13, 1869.

Annie Myrtle Simmons married Thomas Ward. The following children were born to this union:

1. Annie Ward. Married McCoy
2. Monroe Ward
3. Clarence Ward
4. Sallie Ward. Married _____ Heath
5. Bruce Ward
6. Clyde Ward
7. Lillie Ward. (Died June 3, 1974)

Lillie Ward married Claude Morgan Rouse (April 9, 1890-November 1, 1958). Their children were:

1. Edna Rouse married Ralph Daughety
2. Odell Rouse married Beula
3. Alma Rouse married Bill Thomas
4. Evelyn Rouse married M. B. Owen
5. Claude Morgan Rouse, Jr., married Jeanette Jarman
6. Kenneth Rouse, Clergyman, married Jo Ann _____
7. Harold Rouse, married Mildred _____

Jesse Rouse was the grandfather of Claude Morgan Rouse, Sr. Jesse Rouse married Jane Kennedy. The children born to this union were:

1. Annie Rouse married Thomas
2. _____ Rouse married _____ Bell
3. Hattie Rouse married _____ Lassiter
4. Bettie Rouse married _____ White
5. Ester Rouse married _____ Casey
6. George Rouse
7. Franklin Rouse
8. Walter Bright Rouse (January 7, 1861-June 6, 1934).

Walter Bright Rouse married Elizabeth Hartsfield (September 9, 1858-July 1927). Their children were:

1. Bertha Rouse (August 8, 1885 _____), married _____ Speight
2. Alpheus Rouse (March 13, 1887-June 13, 1887)

3. Rupert Bright Rouse (May 3, 1888-August 2, 1972)
 4. Claude Morgan Rouse (April 9, 1890-November 1, 1954)
- Rupert Bright Rouse married Ruth Graham. Their children are:

1. Garth Rouse
2. Audry Rouse married Albert Tyson
3. Iris Rouse
4. Stuart Rouse
5. Gary Rouse

Franklin Rouse married Elizabeth Ellen White. Troy Rouse was born to this union. The first wife of the latter was Maud Dawson, daughter of Alex and Truenella Dawson. After the death of his first wife, Troy Rouse married Nellie Dawson, sister of his first wife.

Ester Rouse, daughter of Jesse Rouse and Jane Kennedy, married _____ Casey. Their children were:

1. Ben Casey
2. Lola Uzzell
3. Emma
4. Minnie

Bettie Rouse, daughter of Jesse Rouse and Jane Kennedy, married _____ White. Their children were:

1. Frank White
2. Albert White married Lula _____
3. Ruth White married Wyatch Taylor
4. Willie White
5. Julia White married _____ Turnage
6. Oscar White married Myrtle _____

Hattie Rouse, daughter of Jesse Rouse and Jane Kennedy, married _____ Lassiter. Lydia Lassiter was born to this union.

One child of Jesse Rouse and Jane Kennedy married _____ Bell. The children born to his union were:

1. Julius Bell
2. Jessie Bell
3. Lula Bell
4. Herbert Bell
5. Herman Bell
6. Charlie Bell
7. Eric Bell

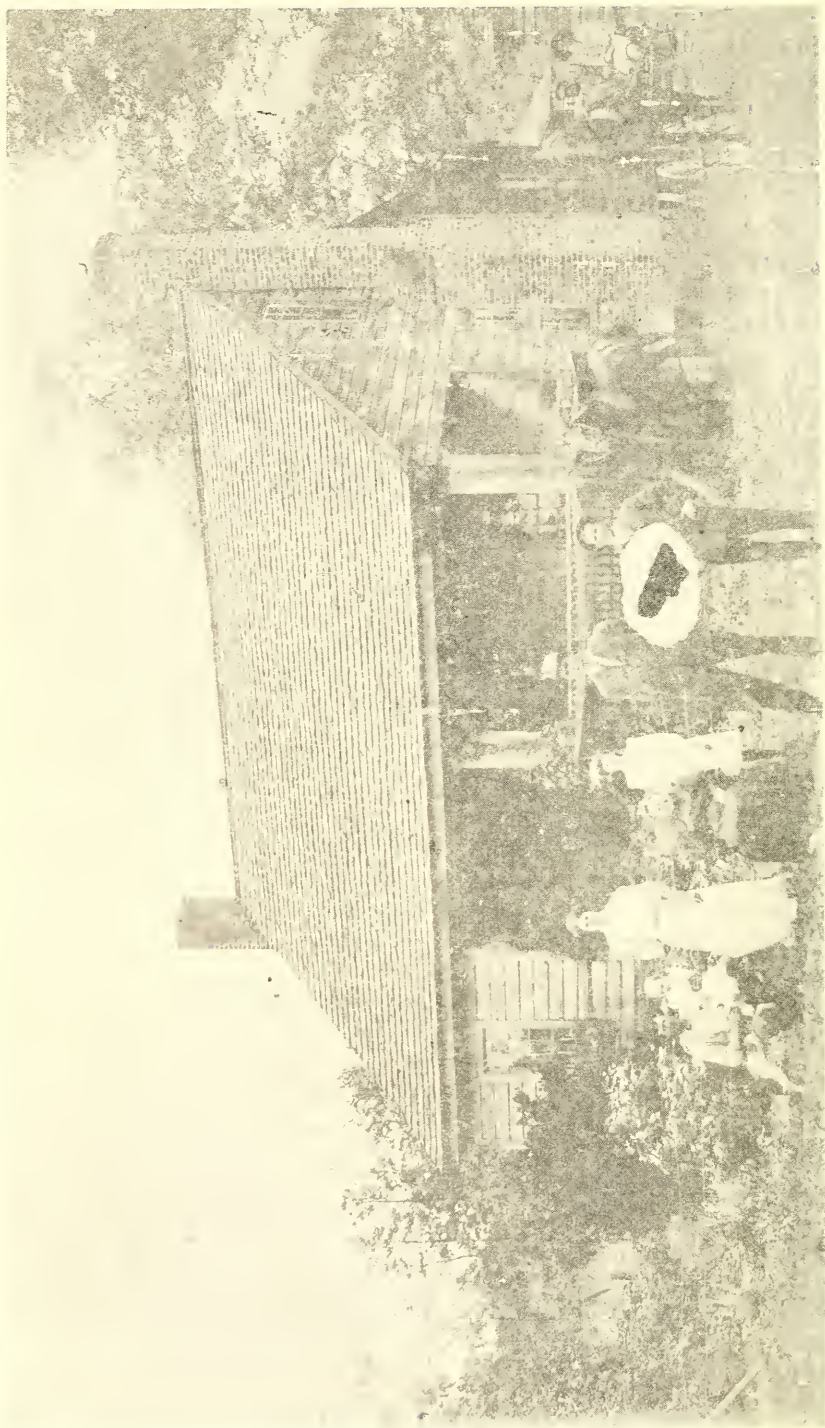
Annie Rouse, daughter of Jesse Rouse and Jane Kennedy, married _____ Thomas. Their children were:

1. Anna Thomas

2. George Thomas

3. Callie Thomas

George Rouse, the son of Jesse Rouse and Jane Kennedy, married and his children were Bernice and Mark Rouse.



The Miller Benjamin Creech Home about 1900.



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